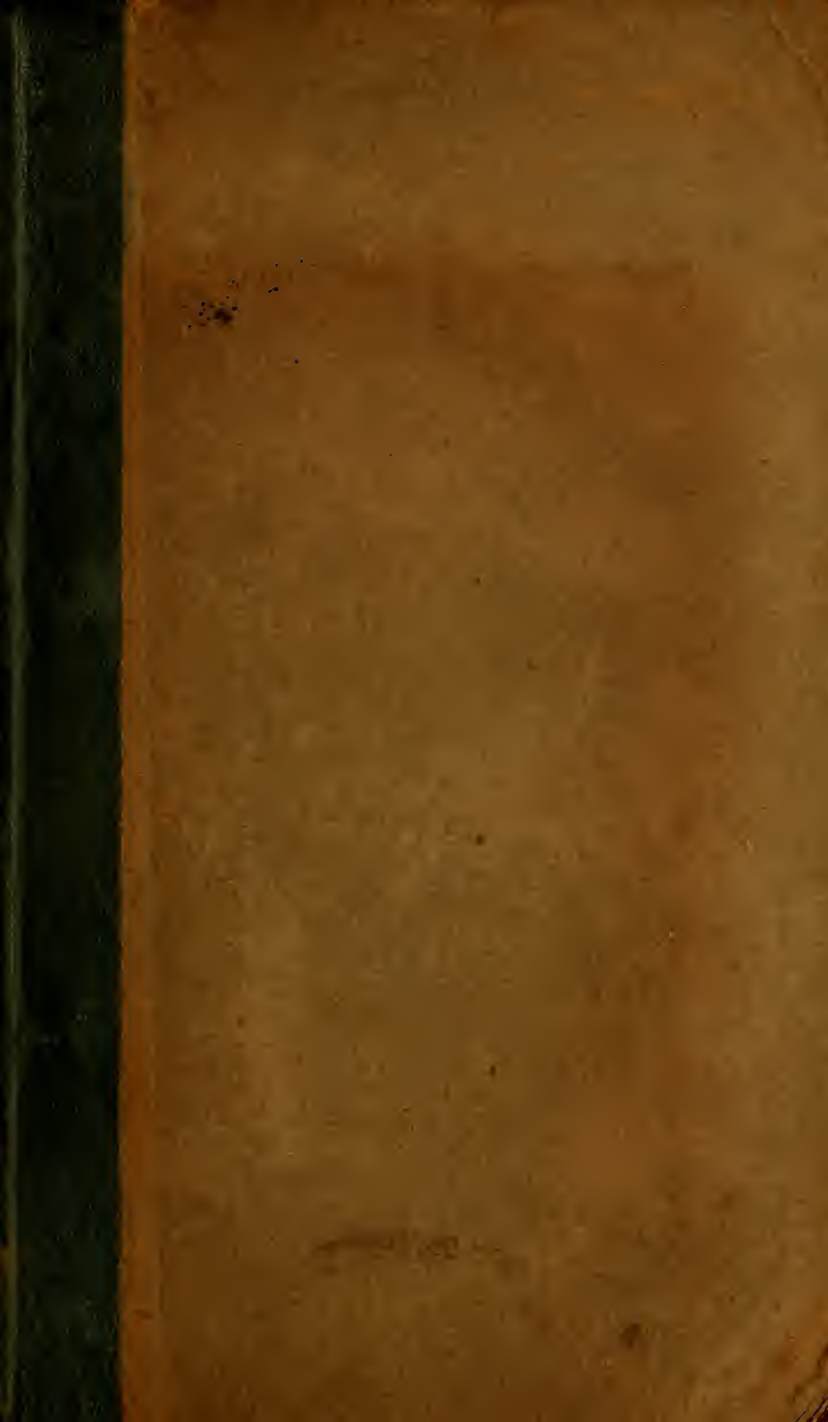




Library of the Theological Seminary,

PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No. 1

SCB
10313

Mo. & Charles
1835



Digitized by the Internet Archive
in 2011 with funding from
Princeton Theological Seminary Library

A
FAMILIAR SURVEY
OF THE
OLD AND NEW
COVENANTS,

INCLUDING
A SUMMARY VIEW OF THE PATRIARCHAL
AND LEVITICAL DISPENSATIONS.

BY DAVID RUSSELL,

Minister of the Gospel, Dundee.

EDINBURGH:
PRINTED FOR WAUGH AND INNES;
M. OGLE, GLASGOW; J. CHALMERS, DUNDEE; R. M.
TIMS, DUBLIN; AND JAMES DUNCAN, LONDON.

1824.



ADVERTISEMENT.

THE following work is designed as a sequel to a former publication of the writer, entitled “ A Compendious View of the Original Dispensation established with Adam, and of the Mediatorial Dispensation established through Christ ; designed to illustrate their connexion and analogy.” As the first Adam was “ a figure of him that was to come ;” so the economy of Moses prefigured the character and kingdom of Christ. It has seemed meet to infinite wisdom, to instruct us by means of facts and of sensible representations. A great variety of types and figures followed the promise of redemption. And the law of Moses embraced a collection of rites which had been previously observed, together with such new institutions as were adapted to the progress of the plan of mercy, and to the condition of the world. The substance of the typical shadows has now come : But still, it is of great importance to the right understanding of the mediatorial economy, to have Scriptural views of these dispensations.

With this conviction, the most prominent features of the Patriarchal and Mosaic dispensations are considered in the following work. It was not the design of the writer to embrace every particular connected with them, but merely to give such a general view of their leading objects as might serve to guide the studies of inquirers. And if his endeavours should facilitate the progress of any such, he will feel himself richly rewarded.



PROPERTY OF
IRVING T. HILL
M.C. APR 1861
PSYCHOLOGICAL
LIBRARY

CONTENTS.

	PAGE.
INTRODUCTION,.....	9

CHAPTER I.

OBSERVATIONS IN REGARD TO THE DIVINE COVE-
NANTS, PARTICULARLY THOSE OF THE
PATRIARCHAL AGES.

SECTION I.

GENERAL OBSERVATIONS ON THE DIVINE COVE- NANTS,.....	13
---	----

SECTION II.

OF THE COVENANT OF GOD, AS REVEALED TO OUR FIRST PARENTS,.....	30
---	----

SECTION III.

OF THE COVENANT OF GOD, AS REVEALED TO NOAH,.....	42
--	----

SECTION IV.

OF THE COVENANT ESTABLISHED WITH ABRA- HAM,.....	51
---	----

CHAPTER II.

OF THE PROMISES AND GENERAL STRUCTURE OF
THE OLD AND NEW COVENANTS.

SECTION I.

OF THE COVENANT ESTABLISHED WITH ISRAEL AT SINAI,.....	83
---	----

SECTION II.

OF THE NEW COVENANT RATIFIED BY CHRIST,..	133
---	-----

SECTION III.

OF THE CORRESPONDENCE AND DIFFERENCE BETWEEN THE TWO COVENANTS IN THEIR GENERAL STRUCTURE,.....	188
---	-----

CHAPTER III.

OF THE LEVITICAL SYSTEM, AS ILLUSTRATIVE OF
THE NEW AND EVERLASTING COVENANT.

SECTION I.

A GENERAL VIEW OF THE LEVITICAL SANC- TUARY,.....	227
--	-----

SECTION II.

OF THE SEVERAL DIVISIONS, AND THE PRIN- CIPAL FURNITURE OF THE LEVITICAL SANC- TUARY,.....	241
--	-----

SECTION III.

GENERAL REMARKS ON THE MEDIATION OF MOSES, AND THE LEVITICAL PRIESTS, AS ILLUSTRATIVE OF THE MEDIATION OF CHRIST,.....	284
---	-----

SECTION IV.

OF THE MINISTRY OF THE ANCIENT PRIEST- HOOD, AS TYPICAL OF THAT OF CHRIST,..	296
---	-----

SECTION V.

OF THE MINISTRY OF THE JEWISH HIGH PRIEST IN THE SANCTUARY, AS FIGURATIVE OF THE CELESTIAL MINISTRY OF CHRIST, ...	315
--	-----

SECTION VI.

OF THE LEVITICAL SACRIFICES,.....	345
-----------------------------------	-----

SECTION VII.

OF THE LEVITICAL PURIFICATIONS,.....	372
--------------------------------------	-----

SECTION VIII.

OF THE LEVITICAL FESTIVALS,.....	336
----------------------------------	-----



CHAPTER IV.

A GENERAL VIEW OF THE LAWS AND ADMINIS- TRATION OF THE CHRISTIAN ECONOMY.	
--	--



SECTION I.

OF THE LAWS OF THE CHRISTIAN ECONOMY,..	399
---	-----

SECTION II.

OF THE ADMINISTRATION OF THE CHRISTIAN ECONOMY, ...	412
--	-----

ERRATA.

Page 15, line 14,	for "day is," read days.
22,	1, before "the," read of.
73,	19, after "then," read that.
137,	13, for "participial," read participial.
153,	23, for "formed," read former.
164,	12, after "quiet," read spirit.
186,	19, after "and," erase the.
217,	erase the first line.
289,	11, for "abhorance," read abhorrence.

Published by the same Author ;

A

COMPENDIOUS VIEW

OF THE

ORIGINAL DISPENSATION ESTABLISHED WITH ADAM, AND
OF THE MEDIATORIAL DISPENSATION ESTABLISHED
THROUGH CHRIST ; DESIGNED TO ILLUSTRATE
THEIR CONNEXION AND ANALOGY.

Price 5s. 6d.

LETTERS,

CHIEFLY

PRACTICAL AND CONSOLATORY,

DESIGNED TO ILLUSTRATE THE NATURE AND
TENDENCY OF THE GOSPEL.

2 Vols. 12mo.—Second Edition.—*Price 9s.*

A

CATECHISM

ON THE FIRST PRINCIPLES OF THE HOLY SCRIPTURES,

Designed for the Use of Young Persons.

Second Edition.—*Price 6d.*

AN ESSAY

ON

INFANT SALVATION.

Price 3s. 6d.

PROPERTY OF
PRINCETON
NEW AMEN
BIBLIOTHECA

A
FAMILIAR SURVEY
OF THE
OLD AND NEW
COVENANTS.

INTRODUCTION.

THE new and everlasting covenant is nothing more than the developement of the plan of redemption, which was formed from eternity. The language of the Apostles, in regard to its origin and ultimate accomplishment, is exceedingly simple. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v. 18, 19. They represent mankind as in a state of guilt and rebellion; and God as providing, of his self-moved love, for their full and everlasting salvation; but in speaking of the counsels of Jehovah, there is nothing of that unbecoming familiarity, and that minuteness of detail, which ill accord with the simple grandeur, and the awful sublimity of the sovereign plans of the Eternal.

The subject is unfolded and illustrated in the various statements and reasonings of the sacred writers, who employ a variety of figures taken from the things of this life, to elucidate its nature and its object. But this use of figurative language, as a medium of illustration, is quite a different thing from the use of it literally, to describe the dispensation of mercy. The latter has sometimes led to the use of phraseology, which is more adapted to a series of earthly transactions, than to the sovereign interposition of Heaven for the salvation of men. This, instead of elucidating the subject, produces confused, as well as low ideas of its spirit and design. The mind gets too much occupied with the nature of a human paction, and with the many designations and relative interests connected with such a compact,—the simplicity with which the Scriptures exhibit the plan of redemption is greatly overlooked, and the progress of the learner in Scriptural knowledge, instead of being facilitated, is exceedingly retarded.

In strict propriety, there has been but one grand dispensation of grace since the entrance of sin. This was revealed in different portions, and was connected with different subordinate dispensations ; but all those portions were parts of one stupendous whole, and all those dispensations were but the scaffolding of the building. And now that Christ has come, the one great plan of redemption has been fully revealed in the new and everlasting covenant, which has been ratified by his precious blood, and the promises of which, are now in the course of fulfilment through his heavenly ministrations. Heb. 1—4 ; xii. 22—24.

The old covenant which was established with Israel

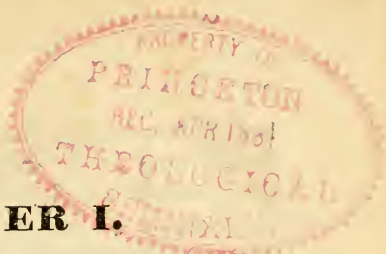
at Sinai, was particularly designed to throw light upon the plan of redemption in its progress to fulfilment. Its rites, as explained in the Epistle to the Hebrews, agree so remarkably with the Christian covenant, that it appears strange, that ever their typical import should have at all been questioned.

In interpreting the typical institutions of Scripture, however, particular care is necessary. It is most dangerous for a man to give unbridled scope to his fancy, in order to discover their solution. Nor is the evil confined to them. The same fancy comes to be employed on the most plain historical facts. These are turned into allegory, and the instruction to be derived from their obvious import, is despised. And hence, not a few have been led to look upon the Scriptures, as a book of riddles and conundrums. It is true, that certain historical facts have been allegorized by the sacred writers,—that some of the prophecies have a double reference,—and that types and symbols, as has just been stated, are employed as emblems of spiritual things. But in determining what are such, and also in interpreting them, we should be guided by that fixed standard which is furnished by the express declarations, or the evident implications of Scripture. It is also true, that the principle suggested by one passage may often be employed to throw light upon another, and that general principles may be applied to other things besides those which are immediately in view ; but this is quite a different thing from the practice now in question. Some have unhappily confounded them ; and hence, that disrepute into which the subject of types and analogies has fallen, as if it were associated with

forced explanations, and the effervescence of a vain imagination.

It is of great importance in this investigation to distinguish between the type and the antitype. The kingdom of Israel, for instance, being a figure of the kingdom of Christ, the glory of the latter is prophesied of in language taken from the visible glory of the former ; and the spiritual glory of " the true tabernacle," is described by allusions to the pomp and magnificence of the earthly temple. Now, as the Jews, rigidly adhering to the letter, to the neglect of the spirit, formed the most mistaken notions of the character and reign of the Messiah ; so the disciples of Christ, forgetting the typical design of the Levitical economy, are sometimes apt to adopt means for the embellishment of his worship, and the extension of his cause, which are greatly at variance with the genius of a spiritual kingdom.

This is an unscriptural use of the ancient dispensation, and is to return, as it were, to its " beggarly elements," instead of being led by them, as we ought, to " go on to perfection." And the proneness of men to this error, accounts for the fact, that much of apostolic teaching is occupied with admonitions against it. The glory of the Church of God is of a spiritual nature ; and it is extended only by subjecting the consciences of men to his word, purifying their hearts, and renovating their character. Attempts to extend and adorn it by other means are inconsistent with its nature, and are but rude efforts to lacker the diamond.



CHAPTER I.

OBSERVATIONS IN REGARD TO THE DIVINE COVENANTS,
PARTICULARLY THOSE OF THE PATRIARCHAL AGES.

SECTION I.

GENERAL OBSERVATIONS ON THE DIVINE COVENANTS.

THE redemption of mankind was the subject of an eternal purpose : And this purpose was originally revealed in the form of a promise. For “it is written in the volume of the book of God.” Psalm, xl. 7 ; or in the commencement of the revelation of mercy, that the seed of the woman should bruise the head of the serpent ; and in many subsequent promises, the same blessed truth is declared. It was the eternal purpose of the one Jehovah, that the word should become incarnate, and in human nature, effect the redemption of man by the sacrifice of himself. Hence, the manifold wisdom of God is said to have been revealed in the plan of salvation, “according to his eternal purpose, which he purposed in Christ Jesus our Lord.” Ephes. iii. 11. In his eye, the eternal word was from ever-

lasting, considered as Emmanuel ; and hence, we are said to be saved according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9. As the Lamb of God, Jesus was foreordained before the foundation of the world ; but it was only in these last times, that he was made manifest for us. 1 Pet. i. 20. To God all things are, and must ever have been present ; and accordingly, the things which he hath purposed, are represented as if existing from the very date of his purpose. But still the purpose and the execution of it, are in themselves quite distinct ; the latter being the subsequent consequence and result of the former. In reference to the promissory form in which the revelation of mercy was first made, eternal life is said to have been promised by God before the world began ; because all in relation to the plan of redemption was then fully determined, and of this determination, the promise of redemption was but the transcript and developement.

God having revealed his purposes of mercy in the form of a promise, the plan of redemption is denominated a covenant. That which the Scriptures call the covenant of God, his covenant of peace, and the new and everlasting covenant, is just the Gospel of his grace, in connexion with the blood of Christ, as the ground on which it proceeds, and the medium through which its blessings are dispensed ; and of this, the other covenants recorded in Scripture were so many signs and pledges. In particular, when we read in Scripture of the old and the new, or of the first and the second covenants, the reference is to the Mosaic and the Christian dispensations. Gal. iv. 24—26 ; Heb. vii. 22 ; viii. 6—13 ;

ix. 15—23 ; xii. 24 ; Matth. xxvi. 28. And when the latter is denominated “the everlasting covenant,” the reference is to its everlasting duration, as distinguished from the temporary nature of the former. Heb. xiii. 20. The old covenant stood related to the new, as its type or figure, and was, therefore, subservient to the latter, as that in which it met its ultimate design ; and hence, it vanished when the second was established. Heb. vii. 18, 19 ; viii. 13. But the latter shall never wax old, or vanish away, as did the former ; and it is on this account, that it is said to be everlasting.

These two were not merely different dispensations of the same covenant ; for they are expressly contradistinguished as separate covenants. “Behold the day is come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them.” Jer. xxxi. 31, 32. He does not say, I will establish a new administration of my covenant ; for there is a plain opposition of covenant to covenant, which does not accord with a mere modification of the same thing. They are contrasted also by the Apostle, as two distinct covenants ; when allegorizing the history of Sarah and Hagar, he says : “These are the two covenants ;” and proceeds to contrast the new and everlasting covenant, with “the one from the Mount Sinai, which is Hagar.” Gal. iv. 24. In many respects they are distinguished in the Epistle to the Hebrews, not as different administrations of the same

covenant, but as different covenants. *a* They are called the first and the second, and the latter is denominated a better covenant than the former : “ But now hath he obtained a more excellent ministry ; ” by how much also he (Christ) is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second.” Heb. viii. 6, 7. Now, if the ministry of the former priesthood respected the same covenant, as did that of Christ, the force of the argument is weakened ; for if so, the better covenant is the same in substance with the other. And how, then, could it be said, that the second covenant is better than the first, because established upon better promises ? For if the two are the same covenant, then the promises must be the same, and therefore cannot be contradistinguished. But as there is a difference in the promises, there must be a difference between the covenants ; for the promises constitute the very essence of a covenant. It is only in this view, that the force of the argument can be felt.

The covenant established at Sinai was given in subserviency to the everlasting covenant ratified by Christ ; but it had only a shadow of good things to come, and not the very things themselves. Heb. x. 1. Unquestionably, believers in every age have all been saved in the same way. Those who died before the coming of Christ, lived by the faith of the promise, that in the fulness of time, he should appear to declare God, just in justifying the ungodly. And that God, to whom the future is as certain as the past, granted to all who were

a Petto on the Covenants, page 91—98 ; Jamieson's Use of Sacred History, Vol. I. p. 351—354.

of the faith of Jesus, the forgiveness of their sins ; while he was, if we may so speak, waiting for the fullness of time, when the atonement should be actually made. Believers now live by the faith of the blessed truth, that the Christ hath appeared in the end of the world, and hath put away sin by the sacrifice of himself. In both cases, however, the object of faith is substantially one. It rests on the declaration of God in reference to Christ. In him all the promises of God are yea and amen ; because all of them are confirmed, and their accomplishment is secured by his mediatorial work. But it does not follow from this, that the old and the new covenants are the same.

The fact, that the new covenant was established in the blood of Christ, in pursuance of an eternal purpose, is frequently referred to as a proof, that the whole of its blessings are the fruit of pure sovereign favour. The whole plan was so fixed, as to be a display of the most unmerited mercy. The consideration, that the counsels of Heaven did not embrace the salvation of the angels who fell, but left them to perish in their sins, is a convincing proof, that the salvation of mankind is entirely of grace. Indeed, if such is our condition, that except through an atonement of infinite worth, redemption could not have been extended to us in consistency with the divine character and government ; it must be perfectly evident, that we have not the smallest claim on God for the very least of his blessings. Can we fail to see, that if such a ransom was necessary, as the blood of the beloved of the Father ? in the very nature of things it could in no sense be merited ; in such a case, the idea of merit involves the grossest absurdity. But

to this, every notion which ascribes salvation to any thing short of the purest favour, necessarily leads us.

There is a principle, however, in the hearts of men, which leads them to expect acceptance with God, on the ground of something in themselves, or by which they are distinguished from others. They judge of God and of his law by their own corrupt feelings. They will allow, that they are not perfect ; but their estimate of the standard of duty is exceedingly low, and consequently, their estimate of the evil of sin. And hence, their opposition to the humbling declarations of Heaven, and to the divine plan of acceptance through faith in the atonement. There may indeed be a verbal acquiescence in the language of divine revelation, and no positive feelings of direct hostility ; but the reason is, that the genuine import of the language in question is not really perceived by them. The ideas they connect with the declarations of the law, and with those of the Gospel of peace, are radically different from their proper meaning. The principle in question, led the Jews to rest their confidence on their descent from Abraham,—their privileges under the Mosaic law, and their observance of its rites. And it is on this account, that the Scriptures frequently refer to the plan of redemption, as the result of a purpose formed before those dispensations, by which the Jews came to be distinguished from the Gentiles ; yea, even before the foundation of the world. The principle is the same with that on which the Apostle reasons in Rom. iv. 9—16 ; where he argues, that as Abraham was justified before his circumcision, he of course, was not justified by it ; and in Gal. iii. 17, 18, where he maintains, that

the priority of the covenant, which includes the Gentiles, to the giving of the law of Moses, proves that the blessing is not obtained by obedience to that law, but by faith in the promise. "The Scripture, foreseeing that God would justify the heathen by faith preached before" (the giving of the law,) the Gospel, unto Abraham, saying: In thee shall all nations be blessed. Gal. iii. 8. Now, what was this, but an explanation of the first promise which was made immediately after the fall, to the original parents of the human race, before any of those dispensations existed, which for certain ends, distinguished from all others, the particular people from whom the Messiah was to spring? And if, as the Apostle reasons, "the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, could not disannul, that it should make the promise of none effect;" then, on the very same principle, the original promise of mercy could not be disannulled by any subsequent dispensation. Accordingly, the Apostle Paul, though a Jew, rested his hope of eternal life on the promise which was made of it, by "God who cannot lie, before the world began;" and of course, before those dispensations which separated Israel from the nations. Titus, i. 2. And he represents the whole plan of redemption as formed "before the foundation of the world, and as purposed in himself, or of his self-moved pleasure, and before any actual exercise of his creating power." Ephes. i. 4—9. Now, by tracing the plan on which the blessings of the kingdom of Christ are to be communicated to men, to a purpose formed long before the promulgation of the law of Moses, and even from eternity itself; he

distinctly shows, according to the principles stated in Gal. iii. 17, that the plan on which those blessings are imparted, is entirely independent of that law, and of the distinction which, for a special purpose, had for a time been made between the Jews and the Gentiles. If the law of Moses could not disannul the previous promise which was made to Abraham, neither could the covenant established with him, disannul the previous promise made to the original parents of mankind ; and which was just a concise promulgation of the plan of mercy to the world, according to the eternal purpose of Jehovah. So far from this, the promise to him was, that "in his seed all the families of the earth should be blessed."

It follows then, that the spirit of such references to the eternal counsels of Heaven, is, that the plan of salvation was immutably fixed from everlasting to be of pure grace, and not by the works of any law whatever. For, though the confidence of the Jews in their special privileges was the immediate occasion of the more full discussion of the great question of acceptance with God ; yet the argument is founded on the nature of things, and embraces the whole controversy between God and men in regard to that question, and it applies therefore, to every unwarranted foundation of hope. In a word, it distinctly shows that the blessings of redemption are bestowed of sovereign and free favour, in opposition to all the selfdevised plans of mankind ; and it solemnly warns men of the danger of selfrighteous hopes, while it encourages them to cast themselves into the arms of that mercy which is proclaimed to all without difference.

The reference which, with these views, is made to the priority of the promise to the promulgation of the law of Moses, serves to illustrate the Apostle's reasoning in Rom. v. 12—21. In the first part of the Epistle, he shows that all men, whether Jews or Gentiles, are sinful and condemned in the sight of God. He then argues, that the law of itself cannot justify a sinner ; because it serves only to declare his guilt and condemnation. The only remedy then, is the Gospel. And as for the Mosaic law, its greatest glory was, that it served to prefigure the divine plan of salvation through Christ. And then he proceeds to show that the moral state of the Jews was determined, not by their descent from Abraham, or by their privileges in virtue of the law of Moses ; but by their connexion with Adam : And, that as he is the common father of mankind, so all his seed are on a level in the sight of God. They are accordingly all subjected to mortality, by a law different from that of Moses. It follows then, that as Christ came to deliver from death, it behoved him to answer the claims of that law under which mankind at large are placed. As the forfeiture was sustained by all the nations of the earth ; so the blessing of redemption is free to all kindreds of mankind. Such certainly is the first promise of mercy. And as the law of Moses was not against, but subservient to the promise ; so the covenant with Abraham could not be against, but must have been subservient to the original promise to mankind. And as that promise contained an epitome of the counsels of God from eternity, which never can be disannulled ; it of course, contained a revelation of the general plan of redemption.

Many conceive the covenant of God, as a kind of bargain, in virtue of which, on the ground of something done by themselves, its blessings are to be communicated. In particular, faith, repentance, and new obedience, are considered as conditions which, on being duly fulfilled, entitle to the blessings of the heavenly kingdom. Such ideas are utterly subversive of the scheme of mercy. What more dishonourable to God, than to turn his gracious proclamation of forgiveness, into the ground of a bargain between himself and rebels, as if he and they were on a footing? Faith and repentance, as well as Christian obedience, are themselves blessings of the covenant, and essential parts of the salvation of God. Without them, indeed, no other of the blessings of redemption can be enjoyed; but this is quite a different thing from their being conditions, on the performance of which, a title is acquired to the benefits revealed in the Gospel. The work of Christ is the ground or condition on which the blessings of redemption and eternal life are bestowed upon sinners. Repentance, or a change of mind is necessary to the enjoyment of those blessings; faith is the medium through which they are bestowed; and genuine obedience is the fruit and the evidence of this faith and renovation of mind. They cannot, however, be the meritorious ground or condition on which the blessings of Heaven are obtained. By the covenant of God, we are to understand, his free promises of salvation and blessedness in behalf of sinners, ratified by the death of Emmanuel; and a gracious constitution of things, or an institution, or system of institutions, founded upon and illustrative of these promises. All the covenants which the blessed God has

condescended to establish with his sinful creatures will, on a careful examination, be found to accord with this definition.

The word, which in the Old Testament Scriptures is rendered covenant, is accordingly derived from a root, which signifies to purify, and hence it is sometimes used to signify soap. Jer. ii. 22; Mal. iii. 2. The word itself, which is rendered covenant, signifies a purifier, a purification, or a purification sacrifice. And the phrase, for making a covenant, literally signifies to cut a purifier, or to cut off a purifying victim. The ancient manner of confirming a covenant, was by the slaying of an animal in sacrifice, and then dividing it into pieces, between which the party making the engagement or promise, solemnly passed. Thus, after Abraham had divided certain victims, God, under the symbol of a burning lamp, passed between the pieces of the divided victims; and thus, "In that same day, the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. Gen. xv. 7—18. This was by no means a covenant of mutual stipulation, but of free promise on the part of the Almighty alone; and therefore, the divine glory alone passed between the pieces. It deserves our attention, that though many of the promises to Abraham are recorded in the xii. and xiii. chapters of the book of Genesis, they are not termed a covenant, till an account is given in chap. xv. of their being ratified by sacrifices. This solemn mode of confirmation, prefigured the great sacrifice of the Son of God, in right of whom, Abraham and his seed were to inherit the blessing. It is easy to

see how promises made in behalf of sinful and polluted men, came to be confirmed by means of a sacrifice ; for as it is by means of an atonement that guilt is purged away, and that sinners as thus purified from it, have access into the presence and family of God ; so it was proper, that whatever promises of blessing were made to such, should be ratified in a way which should exhibit the great means, by which purification from sin and reconciliation to God should be effected. To this mode of confirming the covenant, there is a reference in Jer. xxxiv. 18, 19, where God denounces a curse on the different classes in Judah and Jerusalem ; who, on a particular occasion, had made a covenant before him, in regard to their servants, by cutting a calf in twain, and passing between the parts of it, as a ratification of the promised liberty of their enslaved brethren.

When men saw that God confirmed his promise by a sacrifice, they learned to confirm their own engagements by the same means, though not with the same views. The custom appears to have arisen from regard to the great sacrifice, which was to redeem mankind ; and those who in this way symbolically confirmed their engagements, would be considered as having staked their hope of salvation, through the great sacrifice, on their faithful fulfilment. Now, as the engagements of men were generally mutual stipulations between the parties concerned, the word covenant came to denote a mutual compact so ratified, and at last whether thus ratified or not. But when applied to God, it denotes nothing of this kind ; but, as has just been stated, his own free and gracious promises in behalf of the guilty and unworthy, ratified by a sacrifice ;

or else a gracious constitution of things ; or an institution, or a system of institutions, founded upon and illustrative of his promises.

The former is evident, from the reasoning of the Apostle in Gal. iii. 15—18, which proceeds on the principle, that a promise, or promises, and a covenant are one and the same thing ; it being understood, that a sacrifice has been slain for the purpose of confirmation. “ Now, to Abraham and his seed,” says he, “ were the promises made.” He saith, not and to seeds as of many ; but as of one, and to thy seed, which is Christ. And this I say, that the *covenant* that was confirmed before of God in Christ, the law which was four hundred and thirty years, cannot disannul, that it should make the *promise* of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise.

The following are examples of the term being used to signify simply a promise made by an individual, without any thing like a mutual stipulation. Addressing Moses, God says ; “ Behold, I make a covenant ; before all thy people will I do marvels ; such as have not been done in all the earth, nor in any nation ; and all the people among which thou art shall see the work of the Lord ; for it is a terrible thing, that I will do with thee.” Exodus, xxxiv. 10. The whole of his procedure towards Israel, was one continued series of wonders. “ Marvellous things did he,” says the Psalmist, “ in the sight of their fathers.” And again : “ As for me, this is my covenant with them, saith the Lord ; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth,

nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Isaiah, lix. 21. "He hath remembered his covenant for ever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and with his oath unto Jacob; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance." Psalm, cv. 8—11. The covenant established with David, was a promise confirmed by an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne. Acts, ii. 30. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations." Psalm, lxxxix. 3, 4; 2 Sam. vii. 12, 13. Such, in a word, is the express description of the everlasting covenant. "This is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 10—12. Now, what is this, but a sovereign grant of blessings?

When God is viewed as the King of Israel, and the people as his subjects in that character, the term covenant is used with greater latitude; but this, like the

exception to a general rule, confirms rather than invalidates the statement which has just been given of its general import, in regard to the covenants of Heaven. In that particular case, in which the Israelites passed between the pieces of a divided sacrifice. Jer. xxxiv. 18; this act was a solemn manner of expressing their allegiance to their Sovereign, and their obligation to be obedient to his will. Connected with this, however, is the other part of the import of the term.

The second part of the definition given of the covenant of God was, that it signified a gracious constitution of things; and an institution, or a system of institutions, founded upon and illustrative of the promises. This view of its meaning, is confirmed by the following considerations. The Sabbath, for example, is called a covenant, because it was a sign of the promised rest. Exodus, xxxi. 16. Circumcision is so called, because in its highest sense, it was a seal of the saving truth, and a sign of the blessings of God's covenant. Gen. xvii. 9, 10; Acts, vii. 8; and the whole system of the Mosaic institutions is called his covenant; because they were founded on his promises, and were signs of the blessings promised. Lev. xxvi. 15. And on the same principle, any precept given in connexion with a promise, and illustrative of it, is so denominated. Thus, God says, "I made a covenant with your fathers, saying, at the end of seven years, let ye go every man his brother." Jer. xxxiv. 13, 14. This was designed to be a figure of the liberty of the children of God, and is fitly called a covenant, when confirmed by blood.

These different uses of the term, may be reduced to the twofold view which has already been given of the

covenant of God ; namely, that it consists of free promises in behalf of sinners, ratified by the death of Emmanuel ; and of a gracious constitution of things, founded upon and illustrative of the promises which are thus confirmed. These two views of the divine and everlasting covenant, though in themselves distinct, are generally connected. Thus, the Apostle speaking of it, says, that it was established on better promises, than those on which the covenant made with Israel at Sinai was established. Heb. viii. 6. Now, this supposes that the whole constitution of things which was established with Israel, inclusive of the law given to them, was founded on certain promises ; and that the whole constitution of things, which has now been established through the mediation of Christ, is also founded on promises ; but on those better promises, of which the blessings promised under the first covenant were designed to be expressive emblems. The laws and institutions of the Christian economy, must therefore be considered as ratified by blood, and as founded on the exceeding great and precious promises of the Gospel.

This view of the subject, explains the nature of those services which were required of worshippers. When they offered sacrifice, they were not making a covenant with God ; but were simply celebrating the instituted representation of his covenant with them, and thus expressing their faith in his promises,—their gratitude to him for his goodness, and their earnest desire of the blessings which he had graciously promised them. The institutions which were connected with the promises, afforded the means of expressing their faith in them,—of strengthening their faith by its exercise,—of

bringing their minds under the influence of the great truths which were thus set before them, and which were thus made to bear upon their hearts ; and in this way of obedience to the will of Heaven, did they come to the more full possession of that character, with which the enjoyment of the promised blessings is inseparably connected. The covenant established with them, is invariably called the covenant of God. When Moses ratified it by the blood of calves and of goats, he said, behold the blood of the covenant which the Lord hath made with you concerning all these words. Exodus, xxiv. 8. The language of God in Psalm, l. 5, proceeds upon this principle : “ Gather my saints,” says he, “ together unto me, those that have made a covenant with me by sacrifice ;” or rather have solemnized, literally, have cut, or struck *my* covenant by sacrifice. The public profession of faith was generally made over the head of a sacrifice ; for this service was connected with every part of instituted worship ; and to the spirit of this, as entering essentially into all acts of acceptable worship, there is in these words an obvious reference. Accordingly, the appointments also of the Christian economy, afford us opportunities of expressing our faith in the blood of the everlasting covenant ; and in all the promises which are thus confirmed ; and they are thus the means of exercising, and so of strengthening our faith ; and by making the truth to bear upon our minds, they promote the sanctification of our souls, and our meetness for the promised inheritance.

SECTION II.

OF THE COVENANT OF GOD, AS REVEALED TO OUR
FIRST PARENTS.

THE first express mention of the covenant of God, is found in the history of Noah. When it was announced to that Patriarch, that the world should be destroyed by a flood of waters, God said to him : “ But with thee will I establish my covenant ; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.” Gen. vi. 18. Now, these words proceed on the principle, that the covenant of God had already been revealed to mankind, and was previously known and valued by Noah ; and that the promise of establishing it with him, was a token of the faithfulness of Heaven. But the only intimation of this covenant, is to be found in the first promise of mercy, through the seed of the woman, and in the institution of sacrifice, as connected with it. The thing conveyed by it is a blessing to sinners, and a blessing suited to their state. Now, this blessing can only be conveyed through the promised seed ; and therefore, the promise of it must be involved in that of the Saviour. We accordingly find, that soon after the first revelation of mercy to our trembling parents in Eden, the offended Judge himself clothed them with the skins

of animals, which appear to have been slain as sacrifices. This is confirmed by the following considerations. The flesh of animals made no part of human sustenance till after the flood, and therefore, they could not be slain for food. And as the animals were as yet but few, and other means of clothing could easily have been had, they cannot have been slain merely to furnish raiment. It is not to be supposed, that Adam would have presumed to kill any of the creatures of God, without his permission; nor is it reasonable to think, that God should have required him to do so, merely to be supplied with a covering, when this could have been supplied from the hair and wool; for as the flesh of the animals was not yet allowed for food, this must have been an unnecessary waste of the creatures. The only rational conclusion then, is, that the animals with whose skins our first parents were clothed, had been slain for sacrifice. And when we consider, that God himself is said to have furnished the clothing, there can be no doubt, that the beasts in question had been slain for this end by divine direction. Indeed, we cannot conceive on what principle Adam would, at that time, have thought of depriving any creature of life; and still less, that he would do this, with a view to the expiation of sin against God, without a special order on the subject. The reason of man by no means suggests, that the way to propitiate the Creator, is to destroy his creatures.

The garments with which our first parents were clothed, appear then to have been designed as an emblem of the covering, which should be provided for sinners through the sacrifice of Christ. A covering

from the penalty of the law was provided, when "the just suffered for the unjust." In accordance with this, we find that in Scripture, nakedness is often employed to denote a sense of guilt, helplessness, and danger. Thus, when the Israelites had made and worshipped the golden calf at Horeb, it is said: "Moses saw that the people were naked, for Aaron had made them naked to their shame before their enemies." Exodus, xxxii. 25. And whatever reference this had to their having stripped themselves of their golden ornaments, for the purpose of making the calf, it chiefly refers to their having forfeited the favour of God, and to their being reduced to the most helpless and wretched state, and abandoned by God in the midst of their foes. It was in token of this, that an order was given, that they should put off the rest of their ornaments. Chap. xxxiii. 5, 6. Besides, this order, and likewise the liberal offerings which they afterwards made to the sanctuary, must prove, that they could not literally have been despoiled of the whole of their jewels. Chap. xxxv. 21—29. The meaning of the expression in question, is similar to that of the following: "For the Lord brought Judah low, because of Ahaz King of Israel; for he made Judah naked, and transgressed sore against the Lord;" in which the forlorn and defenceless situation of the kingdom is signified. 2 Chron. xxviii. 19. We also find, that the condition of Israel, when the Lord took them under his special care, is compared to that of a naked and a helpless infant, and the divine protection is thus expressed: "I spread my skirt over thee, and covered thy nakedness." Ezek. xvi. 7, 8. The same general idea is expressed, when it is said: "Be-

hold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest they walk naked, and they see his shame." Rev. xvi. 15. The Church exulting in the blessedness resulting from a change of state and of character, exclaims: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isaiah, lxi. 10. Sinners are admonished to come to the Saviour "for white raiment, that they may be clothed." Rev. iii. 18; and the redeemed in Heaven, when freed from all tribulation, are represented as clothed with white robes. Rev. vii. 9.

These passages show, that the term nakedness is employed to signify, the exposed and helpless condition of sinners, as well as their circumstances of shame and contempt; and that their deliverance and blessedness are signified by their being properly clothed. We accordingly find, that Adam connected the dread of God with his sense of nakedness. And it was chiefly with a view to their appearing before him, that our first parents covered themselves as they did. In their minds, shame and terror were connected. And as the coverings which they attempted to make for themselves proved utterly insufficient; so God by clothing them with the skins of animals offered in sacrifice, significantly taught them, that while they could not "cover themselves with their works," a perfect covering should be provided by means of an expiatory offering. Isaiah, lix. 6. And there is something very impressive in

the thought, that the very first death which took place, was an emblem of that death which should conquer him that introduced mortality. Solemn, indeed, must have been the feelings of Adam, when having reared an altar, he took for himself and for his partner, the first sacrificial victim; and putting his hands on the head of the burnt-offering, that it might be accepted for them, he slew it, and sprinkled its blood upon the altar. The faith of Adam in the promise of mercy, and his understanding of the plan of redemption through a future deliverer, would be aided by his own representative character. Knowing that on himself, as their public head, there had been suspended the happiness or the misery of his seed; he would thereby be enabled to understand the principle, on which a promise of salvation had been made, through the medium of a surety acting in behalf of others. His belief of the promise, appears from the new name which he gave to his wife. He called her Eve, or Life; and this, not because she was to be the mother of an extended progeny; for that was not a new thing; but because she was to give birth to one, through whom an honourable way of deliverance from the curse, to the enjoyment of eternal life should be opened, and from which invaluable blessing none should be excluded, who did not exclude themselves. Indeed, had it not been that such was his view of the promise, it had been more natural for him to have called her the mother of mortals; or of a race doomed to everlasting death, than the mother of the living. On the other hand, the very terms of the promise suppose her being brought to confide in it; for it is only in this way, that a gracious enmity could sub-

sist between her and the tempter. Besides, the care which they took to instruct their children in its import, as apparent in the faith of Abel, and in the practice of sacrifice in their family, is a striking evidence of their submission to the divine plan of acceptance. As the promise respected the salvation of mankind, it of course, included the salvation of Adam's offspring. Not, however, absolutely of all of them; for the very words of the promise suppose, that a party among his seed would continue impenitent adherents of the tempter. And it was for Adam to use this solemn information, not as a pillow for sloth, but as an excitement to diligence in the instruction of his family; and the facts of his history show, that he did indeed so use it.

We are thus led to consider the marked connexion between the promise and sacrifice, which most distinctly appears in the history of Abel. "In process of time," we are told, "it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect to Abel and his offering: But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." Gen. iv. 3—7. Now, we are informed by the Apostle, that "by faith, Abel offered a more excellent sacrifice than Cain." Heb. xi. 4. And the basis of this faith must have been some revelation understood, as a

promise to sinners, and connected with the observance of animal sacrifice, as a figure of the way in which it was designed to be accomplished. In worshipping God, he was guided by the revelation of Heaven, and not by the deductions of reason. The works of God proclaim his being; for his invisible perfections, even his eternal power and Godhead are seen in them, by all who duly consider them. But the expectation, that he will bestow good on *sinners* who seek him, can only be learned from revelation. We can know nothing of this, independent of express revelation, more than a condemned criminal can know of a pardon from his Sovereign, till it be communicated to him by his order. Hence, the Apostle says: "Faith cometh by hearing, and hearing by the word of God;" or rather faith cometh by a testimony or declaration, and by a testimony or declaration published by the appointment or command of God. Rom. x. 17.^a The questions, how can God extend mercy to sinners, in consistency with his holiness and justice? And will he extend mercy to such? Can only be answered by an explicit declaration from himself; and the answer, therefore, must be entirely a matter of faith. The Patriarchs, among whom Abel is numbered, are said to have died in faith,

^a The word rendered *report*, in Rom. x. 16, is the same which is twice rendered *hearing* in verse 17. It sometimes signifies, the organ of hearing, or the ear, as in Mark, vii. 35; Luke, vii. 1; 2 Tim. iv. 3, 4. At other times, the function of hearing, as in 1 Cor. xii. 17; 2 Pet. ii. 8. And also the thing heard, as in Matth. iv. 24; xiv. 1; xxiv. 6; Mark, i. 28. The connexion and scope of the passage must, therefore, determine its meaning. The term here rendered word, is used not only in its literal signification; but in the sense of appointment, or command, as in Matth. iv. 4; Luke, iii. 2, and v. 5; Heb. i. 3, and xii. 19.

not having received (the accomplishment of) the promises. The faith, then, which led Abel to sacrifice, as he did, must have been a belief of the early promises of mercy, followed by obedience to a corresponding command. Had not the institution of sacrifice been of divine appointment, his offering had been mere will-worship ; and both he and it would have been rejected, with this reproof ; “ who hath required this at your hand ;” and had it not been typical of the work of Jesus, it could not have been a proper expression of his faith in the promise.

It would appear, that during the patriarchal age, the father of a family acted as its priest ; and in his absence, and after his death, so long as the family kept together, the elder brother officiated in that capacity. And even during the life of the father, when a son married, and had a separate household, he officiated as its priest. Now, it would appear, that the narrative in Gen. iv. refers to the first service of this kind performed by Cain and Abel after they had houses of their own ; for we find, that the former was married, though no notice is taken of this in the account of his sacrifice, any more than of the situation of his brother. The services seem to have been conducted at a particular spot appropriated to public worship, most probably at the place where the Cherubic emblems were exhibited, attended by the Shechinah in the form of an involving flame. Gen. iii. 24. For we read in verse 7, of a “ door,” or entrance into the place where the worshippers were ; and in verse 17, that “ Cain went out from the presence of the Lord,” or left the place where the sym-

bols of his presence were exhibited beside the Cherubim.

Cain despising the promise of a Saviour, and refusing to come to God in the character of a sinner, presented a thankoffering only, as if there had been no breach between God and him ; whereas, Abel by faith in the promise, came with an animal sacrifice, thereby confessing himself to be a sinner, and imploring mercy through that great propitiatory sacrifice, which should in due time be offered by the seed of the woman. God testified his acceptance of Abel's offering by some visible sign, most probably by consuming the sacrifice by fire from before him ; for we know, that thus he afterwards testified his acceptance of sacrifices. Lev. ix. 24 ; 2 Chron. vii. 1 ; 1 Kings, xviii. 38. Abel thus received testimony that he was righteous, when God bore testimony that his gifts were accepted. It was, therefore, by the redemption signified by his sacrifice, and not by works of righteousness which he had done, that he was justified in the sight of Heaven. From the very beginning, then, the acceptance of sinners has been through faith in the work of the Messiah.

The offering of Cain was not accepted, and the reason may be gathered from what was said to him : " If thou doest well, shalt thou not be accepted ;" in other words : " If thou wert without sin, then, without an animal sacrifice thou shouldst be accepted ;" and thine offering regarded as an acknowledgement of the Creator's bounty by an innocent creature. And if thou doest not well, or if thou canst not plead that thou art without sin, then there is still a way of obtaining acceptance, for " sin," or rather, " a sin offering lieth at the

door." The word here rendered "sin," is often used to signify a sin offering; and as animals were to be found, even at the very door of the inclosure in which God was worshipped, he had the easiest access to the means of acceptable worship. And if this kind of sacrifice were offered in faith, then he should enjoy at once, the blessing of God, and the privileges of the birthright, as the elder son. "Unto thee," says God, "shall be his desire, and thou shalt rule over him." This reference to the birthright, shows that from the beginning the first-born had a sacred character attached to him, and had the dominion of the younger branches of the family, as a figure of him, who, as the first-born among many brethren, hath consecrated them to God by his blood; and who is the heir of all things, and the ruler of the family of Heaven. Thus was the Gospel preached even unto Cain. But, alas! though he had nothing to object to the gracious invitation to approach God with an animal sacrifice, and to do so immediately, guilty as he was, since a sin-offering had been appointed, and since animals, fit for the purpose, were so near as to be couching at the very door, yet he refused to submit to this mode of acceptance.

This history shows, then, the connexion between the promise of mercy, and the institution of sacrifice: And to both of them God refers, when he says to Noah: "With thee will I establish my covenant." It is not a promise simply, that is, strictly speaking, called a covenant; but a promise confirmed by sacrifice. The reason of this is, that the term covenant is usually applied in Scripture to the Almighty, entering into a friendly relation with *sinful* men, which can only take

place through the medium of atonement. When God, therefore, made the promise of deliverance and eternal life in behalf of transgressors, he typically confirmed it by sacrifice ; in order to show, that it could only be accomplished through the medium of expiatory blood, and that the atonement which was thus typified, should ensure its fulfilment. His language accordingly is, not that of a proposal to enter into a mutual agreement with any individual or body ; but it is “ with thee, or with you, will I establish my covenant.” It is not to be understood, then, as if it were a compact or bargain between certain parties, in which there is a mutual stipulation, for the benefit of both. God can receive nothing from creatures ; and therefore, when he condescends to establish his covenant with them, it must be solely for their benefit : And on the other hand, they are utterly unable and unworthy to enter into any thing like a contract with him, for salvation and eternal life.

In the original dispensation established with Adam, the threatening of death in case of transgression, implied a promise of life in case of obedience. This promise, therefore, respected him and his seed, as innocent and holy ; and hence, it did not need to be confirmed by a sacrifice. But the promises of the present economy respect *sinner*s, and they regard Jesus as acting in behalf of such, and as having become answerable for their guilt. It behoved them, therefore, to be confirmed by sacrifice ; for though God can confer favours on his innocent creatures by acts of mere will ; yet in blessing transgressors, it becomes him, as the moral governor of the world, to confer his favours in a way

which shall preserve the honour of his throne, and maintain the interests of his faithful subjects. In the first constitution in relation to man, there was a simple promise of life in case of obedience, for no mediator was then required ; but in the economy of redemption, Jesus acts as a mediator between God and his offending creatures ; and hence, the promises of salvation and eternal life must be connected with his so bearing the sins of his people, as to render their free remission consistent with the attributes and government of the judge of all. This accounts for the solemn and instructive fact, that from the time of the fall, the promises of good to men were connected with the service of sacrifices. By this means, even those promises which had no immediate respect to the spiritual blessings of the covenant of peace, tended to direct the mind forward to the confirmation of that covenant by the blood of Emmanuel. Every opportunity was thus embraced of setting before men the way of their access to him, and the channel through which alone he can hold gracious communication with them. We are thus most explicitly taught, that we are unworthy of the least of the divine mercies ; and that it is only through the medium of the propitiatory blood of the Saviour, that the promised blessings are bestowed. And in the banishment of Cain, who rejected this precious revelation, we have a representation of the final separation of the wicked from the righteous at the last judgment ; when vengeance shall be taken on all who know not God, and obey not the Gospel of his Son.

SECTION III.

OF THE COVENANT OF GOD, AS REVEALED TO NOAH.

WHEN God declared his intention of bringing a flood upon the world, he said to Noah : " But with thee will I establish my covenant." Gen. vi. 18. And after the flood, he again said : " And I, behold, I establish my covenant with you, and with your seed after you." Gen. ix. 8, 9. We have already seen, that in every age the covenant of God has been celebrated in connexion with sacrifice. Hence, Noah after the flood testified his gratitude, and implored the countenance and the favour of God by building an altar, and offering upon it of every clean beast, and of every clean fowl, and by these services did he celebrate that covenant, which was his only security against that fearful judgment, of which, the deluge was an emblem. That this was no new thing, is evident, from the distinction mentioned between clean and unclean animals. Gen. viii. 20 ; which distinction, as animal food was not granted to man till afterwards, must have been made in reference to sacrifice ; so that from the beginning, directions had been given on this subject. Men were never left to offer what they pleased, any more than to devise for themselves a method of acceptance. As salvation is from first to last, entirely a matter of favour ; so all

connected with it is wholly of divine appointment. And in particular, as the gift of the Saviour is the fruit of pure sovereign mercy, and his work is according to the wise counsel of Jehovah, it had been preposterous for men to devise means to prefigure either him or his atonement.

The Lord, we are told, “smelled a sweet savour,” or a savour of rest; but we need not ask, what could there be in the smoke of burnt carcasses that could be pleasing to him, or in which he could rest with pleasure. But there was enough in that sacrifice, which they represented, to afford him the highest satisfaction. The promised blessings were all to be obtained through “the beloved Son of the Highest;” and to Noah, in whose loins the promised seed was now lodged, was the covenant of God confirmed by additional evidence; and hence, the special reference which is made to sacrifice. And as the covenant comprehends promises both in regard to this life and that which is to come, the former being given in subserviency to the latter; so on this occasion, a promise was made him of temporal security to the earth, and to all flesh upon it for his sake, and for that of his posterity. Lamech on the birth of Noah gave him this name, which signifies comforter, saying: This child shall be a comfort to us amidst our works and the toils of our hands, because of the ground which the Lord hath cursed. Gen. v. 29. And according to this prophecy, the curse pronounced on the ground was mitigated, and an assurance was given to Noah, that the world should not again be subjected to a general destruction by a flood, and that nothing should again happen to interrupt the regular

interchange of the seasons. “While the earth remaineth,” said God, “seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.” Gen. viii. 22. As the animals had originally been given unto man, so they suffered in his fall : And now that the earth which was cursed for his sake had been overwhelmed by the deluge, they suffered in the general destruction. But Noah having been preserved, as “heir of the righteousness which is by faith,” inasmuch, as he was not only assured of his personal acceptance ; but that from him the Messiah should descend ; and that for the sake of the redemption of the promised *seed*, he should be blest with a posterity that should replenish the earth ; he was told, that as with him and his seed the covenant of God should be established ; so in subserviency to this, the covenant should include the preservation of “every living creature that was with him, of the fowl, of the cattle, and of every beast of the earth.” Gen. ix. 8—10.

The connexion between the temporal and the spiritual parts of the covenant is of a twofold nature. First, in the subserviency of the former to the latter ; and secondly, in the illustration afforded of the nature and medium of spiritual blessings by the shadow of earthly things. In regard to the first of these, it is sufficient to remark, that though the kingdom of Christ is not of this world, yet all its subjects must be born into it, and many of them must for a considerable time remain in it, not only to answer the purposes of God in regard to themselves, but also in relation to others. All the things and events of time, indeed, are made subservient

to the interests and progress of the everlasting kingdom. In this view, it is easy to see the connexion between the promises of temporal and spiritual things. And with regard to the second kind of connexion, it is equally easy to see, that the temporal part of the promise, was designed as a pledge and a figure of the fulfilment of the great promise of a spiritual deliverer, and of everlasting salvation and blessedness, when this world shall have passed away. Hence, the rainbow, which is declared to be the token of the covenant between God and all flesh, is also employed as a token of the everlasting covenant: For when the majesty on high is exhibited, a rainbow is seen round about the throne, as the token of peace and of security. The rainbow, it is natural to think, must have been known and admired from the beginning: Being, however, the symptom of rain, it might after the flood have been dreaded as the presage of another deluge. But this distressing association is prevented, by its being appointed as the express token that the flood never shall return. And in like manner, since, when God appears in his glory, sinners may well be afraid of his vengeance; he appears, at the same time, surrounded by this token of mercy and reconciliation. He who hath pledged his oath, that the waters of Noah shall no more go over the earth, hath also sworn, that though the mountains shall depart, and the hills shall be removed; yet his kindness shall never depart from his people, nor the covenant of his peace be removed. Isaiah, liv. 10.

Indeed, when we consider, that the deliverance of Noah in the ark, is held forth as a figure of the salvation of the Church through the work of the Redeemer;

it is natural to expect, that the covenant afterwards established with him, should embrace an illustration of the covenant of peace. The antediluvian world being disobedient, were sentenced to destruction ; but punishment was delayed an hundred and twenty years, Gen. vi. 3, during which time, as criminals tried and convicted, but whose execution is delayed during a period of respite, the longsuffering of God waited while Noah preached to them, as under the arrest of divine justice, all the time that the ark was preparing, wherein few, that is, eight souls, were saved by water. “The like figure whereunto,” says Peter, *even* baptism doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ : Who is gone into Heaven, and is on the right hand of God ; angels, and authorities, and powers, being made subject unto him. 1 Peter, iii. 18—22. When it is said : “The like figure whereunto baptism doth also now save us ;” we are taught, that being saved in the ark was a figure of a greater salvation, and that baptism, as a sign of the same salvation, is a corresponding figure. The ark was not a figure of baptism, nor is baptism a figure of it ; but both are figures of the same thing, namely, salvation through Christ. Noah and his family were saved from the deluge, and in correspondence with this, baptism, or christianity, doth now save us ; not the rite, but the judicial answer, (or the requisite, as the word may be understood,) of a conscience purged through the resurrection of Christ, of which requisite, purification is an expressive emblem. He whose resurrection is the decisive token of the all-sufficiency

and acceptance of his sacrificial death, though he was condemned of human rulers, is now acknowledged of God, and is exalted above all created authority whether human or angelic. His blood, therefore, is fully adequate to purge the conscience from a sense of guilt and pollution, and to bless with the most warranted confidence in the presence of God.

The establishment of the covenant of God with Noah was confirmed then by a special sign: "With thee," says God, "will I establish my covenant; and thou shalt come into the ark." And the salvation of him and his family there, according to the promise of Heaven, would serve to confirm his faith in the promise of a far greater deliverance. There is an evident fitness in the appointment of a sign, so strikingly expressive of the salvation of the Gospel, at the time when a far more fearful display was afforded of the judgment of God against sin, than had ever before been exhibited. And the covenant established with him, and with all flesh after the flood, would direct him forward to that blessed covenant, which in the fulness of time should be fully established, through the promised seed of the woman. To the former covenant, God directed the attention of his people, when he said: "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers." Jer. xxxiii. 20, 21. As surely as the promise to Noah, that while the earth remaineth, day and night shall not cease. Gen. viii. 22;

so surely shall the promise to David, that in the Messiah, who is to descend from his loins, his kingdom should be perpetuated ; and also the promise, that an everlasting priest should be raised up, as the antitype of the house of Levi, be faithfully fulfilled.

Speaking of the throne of Christ, God says: "It shall be established for ever as the moon, and as a faithful witness in Heaven." Psalm, lxxxix. 37. This last expression refers to the rainbow, as a faithful witness in Heaven of the immutable truth of the divine word, and of the infallible accomplishment of the promises of mercy to a guilty world. The same emblem which is the pledge of Heaven, that the flood shall never be repeated, is exhibited as a pledge, that the promise of God to perpetuate the kingdom of David in the throne of his Son and his Lord, shall be assuredly fulfilled.

The glorious personage who announced to John, that the judgment of Antichrist was at hand, was "clothed with a cloud ; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. x. 1. Now, the ruin of Antichrist, like the destruction of Jerusalem, is used as an emblem of the final ruin of the wicked. Each of them is considered as a day of judgment in miniature ; and hence, the same language is often applied to them, that is applied to the tremendous scenes of the last day ; and hence, too, there are the most abrupt transitions made from the one to the other. In the last great day, then, when Christ shall come in the clouds of Heaven, a rainbow, as it were, shall be upon his head, as the token of peace and of covenant mercy to his people.

Amid all the evils which shall then come upon the wicked, his redeemed shall be safe. When fire shall devour before him, and it shall be very tempestuous round about him, then shall he call to the Heavens and to the Earth, that he may judge his people. And then shall he gather together all who have solemnized his covenant by sacrifice, and bless them with eternal life. Psalm, l. 3—5. And when “the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place,” then, even then, shall they who have built their hope on the foundation which was laid in Zion, feel perfectly tranquil, and shall even triumph in a sense of complete security. Isaiah, xxviii. 16, 17.

It is evident, that the covenant established with Noah consisted of free promises, and was by no means of the nature of a contract, or a covenant of mutual stipulation: And as it was designed to illustrate the nature of the everlasting covenant, the latter must correspond with it. There was connected, however, with the promises, a particular system of appointments, in the way of observing which, the blessings promised were to be enjoyed. We have already seen this in the history of our first parents, and in that of Abel’s offering. It appears, too, in what is said of Enoch, when we are told, that he pleased, or walked with God: For, to walk with or before God, includes a life of holy fellowship with him, in the observance of his instituted ordinances, in the enjoyment of his gracious favour, and in habitual obedience to all his commandments. Gen. xlviii. 15; 1 Kings, iii. 6—14; v. 12, and viii. 23. Now, we are told, that before the flood, “Noah walked with God.” Gen. vi. 9; and if before the flood,

he thus pleased God ; so after it, he must have been called to worship him in a way adapted to his new circumstances, though substantially the same with that which from the beginning had been the appointed medium of fellowship with Heaven.

As Noah was to be the founder of a new world, the covenant, of course, embraced his seed, as well as himself. Among them, however, there was to be a distinction, as is intimated in the prophetic language of the Patriarch, in Gen. ix. 26, 27, which some render thus : “ Blessed of Jehovah, my God, shall Shem be ; yea, among the tents of Shem shall he dwell ; and to Shem shall Canaan be a servant. God shall greatly enlarge Japheth, and to him also shall Canaan be a servant.” God accordingly dwelt in the tents of Shem, when he took up his abode, first in the tabernacle, and then in the temple of the Israelites : But now the God of the whole earth is he called. Isaiah, liv. 5. God hath been manifested in the flesh, and the blessing of Shem has come upon Japhet, and even on the descendants of Ham ; for the Saviour dwells in all the churches of the saints, and in him there is neither Jew nor Greek, and neither bond nor free. Gal. iii. 28 ; Isaiah, xix. 23—25. The first promise of mercy relates chiefly to the human nature, and the sufferings of the great deliverer of man ; but the prophetic language of Noah, chiefly respects his divine nature and glory.

SECTION IV.

OF THE COVENANT ESTABLISHED WITH ABRAHAM.

WE have already seen, that the covenant established with Abraham consisted of free promises. When, notwithstanding of the solemn warning against sin afforded by the flood, the knowledge of God was a second time in a great measure lost; it seemed meet to Jehovah, instead of again sweeping the ungodly from the earth by a deluge, to separate from the midst of them, a people for himself. He accordingly called Abraham out from amongst idolaters; he promised that from him the Redeemer of mankind should descend; and he separated that branch of his descendants, from whom he was to come, from the rest of the world; made of them a great nation, and placed among them his name, in order to preserve by a regular and peculiar system of typical institutions, the knowledge of his character, and of the plan of redemption till the Messiah should appear; to exhibit a figurative representation of his kingdom; and to prepare for the communication of the blessings of his mercy to all the families of the earth. Gen. xii. 1—3. Had it been the plan of God to fulfil the promise of the Saviour, either immediately, or soon after the first revelation of his mercy, there had been no such selection and separation of a particular people. But

considering the manner in which men are scattered through the earth, and the importance of having the revelation of mercy, attested by an abundance and a variety of evidence, the plan which was adopted appears to be full of wisdom. It is true, that the Saviour could in any circumstances have made his cause to triumph over all opposition. But then, we should not have had such a body of evidence, as is furnished by a long train of prophecy, and by the history of that wonderful people whom the Almighty separated to himself: And we should also have wanted that lucid instruction, in regard to the character and kingdom of Christ, which is afforded by the distinguished persons, institutions, and dispensations, which preceded his appearance in the world.

With regard to the promises of the covenant established with Abraham, some of them immediately respected himself, and others of them his seed. The leading promise made to him, was that the Messiah should descend from his loins. "In thy seed," says God, "shall all the families of the earth be blessed:" And of the fulfilment of this promise, the birth of Isaac, with all its attendant circumstances, was a pledge and a figure. Gen. xv. 4; xvii. 16—19; xxii. 18. Hitherto the promise of a Saviour had been general, He was to be the seed of the woman. It was necessary, according to the order of nature, that he should descend from our first parents; and on the same principle, as he did not appear previous to the deluge, it was necessary, that he should descend from Noah; but there was no natural necessity, that he should descend from Abraham, rather than from any other of the

children of men. He was the first person, then, to whom the promise of being the progenitor of the Messiah was made, while that event did not necessarily follow. His faith, therefore, looked much farther than the promise, that he should have an heir of his own body by Sarah, even to that seed who was to spring from himself in the line of Isaac.

Connected with this, was the promise of a numerous natural posterity in the line of Isaac, as a pledge and figure of his having a numerous spiritual seed from among all the nations of the earth. When God called him from Ur of the Chaldees, he said to him, "I will make of thee a great nation." Gen xii. 2; which was literally fulfilled in the descendants of Isaac and Jacob: "Who can count," said Balaam, "the dust of Jacob, and the number of the fourth part of Israel. Num. xxiii. 10. With an oath, it was said to him: "In blessing I will bless thee, and in multiplying I will multiply thy seed, as the sand which is on the sea shore;" thus solemnly confirming the promise of Jehovah. Gen. xxii. 17. God brought him forth abroad, and said, look now toward Heaven, and tell the stars, if thou be able to number them. And he said unto him, so shall thy seed be. Gen. xv. 5. Now, the Apostle interprets this promise of a spiritual seed. "He believed," says he, "that he might become, (or in other words, he believed, and in consequence of his faith, he became) the father of many nations, according to that which was spoken, so shall thy seed be." Rom. iv. 18. In the same way, he interprets the promise in Gen. xvii. 4, 5. "As for me my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be

called Abram, (that is, exalted father ;) but thy name shall be called Abraham, (that is, exalted father of a multitude ;) for a father of many nations have I made thee," or rather, have given, or constituted thee. Now, though Ishmael, his son, became a great nation, and his sons by Keturah became heads of considerable tribes ; yet in Isaac, his seed, was to be called ; and though the descendants of Isaac became two nations, yet Jacob, and not Esau, was the heir of the promise. So far then, as the promise respected his fleshly seed, he was the founder but of one nation. The reference then, is to his being a father by a special divine constitution, and not in the ordinary course of nature ; for he was naturally the father of his posterity, without any special constitution, making him such ; and the promise is, that he should have a special seed from among many, or all nations. Thus, the Apostle reasons in Rom. iv. 16, 17. "Therefore, it is of faith, that it might be by grace ; that the promise might be sure (in its fulfilment,) to all the seed ; not to that only which is of the law, (or to the Jews only ;) but to that also which is of the faith of Abraham, (or to the Gentiles also, though without the law,) who is the father of us all. As it is written, I have made, or constituted thee a father of many nations." The spiritual seed are to be gathered out of all nations ; and therefore, they are called the nations of the saved, to signify their multitude. Rev. xxi. 24. But as they are all incorporated into one people, they are called "a holy nation ;" and in this character they were prefigured by the nation of Israel,

But what is meant by his being the father of believers? In reply to this, it is sufficient to state,

that it is common in Scripture to call persons distinguished by any quality or acquisition, the children of those by whom it was first and pre-eminently possessed. Thus, we read, that Jabal was the father of such as dwell in tents, and of such as have cattle; and that Tubal was the father of all such as handle the harp and the organ. And in like manner, they who resemble Abraham in his faith are denominated his children, and are justified and blessed as he was. He was not, indeed, the first believer in the Christ; but when, as has already been stated, God declared, that from him, in particular, the Messiah should descend; he at the same time, unfolded to him the promises of mercy more fully than they had ever been before, and he thus exhibited more clearly the great object of faith; and hence, his faith was fitly held forth as the pattern of that faith, through which sinners should in every age be justified. It is thus, that he is declared to be the father of that spiritual family, which consists of all who believe, as he did, and copy his example. "They which are of faith," or who believe as he did, "are the children of faithful Abraham, and are blessed with him." Gal. iii. 7—9. His justification by faith in the Messiah is recorded and attested, "not for his sake alone, but for us also," (or for the encouragement of sinners in every age to believe the Gospel of peace.) "To whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead." Rom. iv. 23, 24. Hence, the care which is taken in Scripture to explain the nature and the way of his justification.

As a figure of the redemption of his spiritual seed from guilt and from all its consequences, it was pro-

mised him, that though his descendants should be strangers in a strange land, and should there be enslaved and afflicted, they should be redeemed from the land of bondage by the direct interposition of Heaven. Gen. xv. 13—16.

Another promise given unto Abraham was, that of the land of Canaan to his seed in the line of Isaac, as a figure of the heavenly inheritance, which is in reserve for all who are his spiritual seed, by being partakers of his faith. Gen. xiii. 14—17 ; xv. 18—21 ; xvii. 8. In the faith of this better country, he sojourned in the land of promise, as a pilgrim and a stranger ; “for he looked for a city which hath foundations, whose builder and maker is God.” Heb. xi. 9, 10, 14—16. It is on the ground of the typical nature of the earthly Canaan, that the Scriptures exhibit spiritual and heavenly blessings, in figures taken from the glory and fertility of that favoured country.

The promise of the land of Canaan ought not, however, to be viewed merely as a figure of the heavenly country. It was the chief of the temporal promises of the covenant, and it was given to the seed of Abraham in the line of Isaac and Jacob, as best adapted to the designs of God in regard to them, and to the purposes which were to be accomplished by them in the world. We ought not to dwell merely on the comfort enjoyed by his seed as individuals, nor even on their happiness as a nation, considered merely as such ; but we should think of the great purposes for which their earthly advantages were given them. The same twofold connexion between the promises of temporal and spiritual things to which we adverted, when treating of the

covenant with Noah, obtains also in the covenant with Abraham. There is a connexion both in regard to the subserviency of the one to the other, and in regard to the typical illustrations of spiritual by earthly things.

First, as it was the design of Heaven to mark him out as the progenitor of him in whom all the nations of the earth were to be blessed, it was necessary, that his seed should be separated from all other people, and that, as a distinct body, they should inhabit a particular country. Hence, the promise of the land of Canaan. Such a promise was a new thing in the earth, and its being made at the very time that the promise of the Saviour was restricted to a particular family, shows that the gift of that land was for the sake of the Messiah. Accordingly, when the promise had been restricted to the house of David in the tribe of Judah, the revolt of the ten tribes from that house was permitted, and the unity of the people was broken: And ultimately those ten tribes were carried captive from the land of Canaan, and the few who returned to it, with Judah and Benjamin, were swallowed of their brethren, and lost their former distinction. Judah, indeed, was carried captive, as well as Israel; but because of their connexion with the house of David, from whom the Messiah was to spring, they were soon restored; while Israel having become separated from that house, were scattered and absorbed among the nations. Hence, the assurance given to Ahaz and the people of Judah, that their enemies should not prevail against them; because in the house of David, "a virgin should conceive, and bare a son, whose name should be Emmanuel. Isaiah, vii. 10—14. On this

account, Judea was called the land of Emmanuel ; and because it was so, it should not be entirely desolated, while he was in the loins of the Jews. Isaiah, viii. 7—10. But after the Messiah had come, and the great purpose for which the land had been given had thus been accomplished, even Judah was removed from it, and dispersed through the world. It is true, that it was on account of their unbelief, and their hostility to the Saviour, that they were expelled it ; but often before had they rebelled, and in a way, too, which involved a breach of their national covenant ; and yet, though they were not suffered to go altogether unpunished, they were not afflicted, as they were by the Romans, when they came and took away both their place and nation. Their former corrections might be compared to pruning ; but the latter judgment was a stroke at the root, and was designed to extirpate them from the land altogether. Besides, it is the manner of God to accomplish a variety of ends by the same means. The same dispensation is employed to accomplish a general purpose, and to mark his displeasure against some particular evils. Thus, it was his purpose to give the land of Canaan to the Israelites ; but yet the ejection of the Canaanites was a judgment expressive of the divine indignation, because of their iniquities. And on a similar principle, though it had been predicted, that the sceptre should depart from Judah, and a lawgiver from his descendants when the Shiloh came, and when to him the nations had begun to be gathered ; yet the prophecy was fulfilled, in the way of expressing the divine indignation against the unbelief and rebellion of the Jewish people.

It appears, then, that the coming of the Messiah was the grand object of the ancient economy, and that the peculiarities, and the separation of the Jews from all other nations, bore a constant relation to him. The particular temporal promise of the land of Canaan, respected Abram as the father of the Jews, and respected them as the people from whom the Saviour was to spring. Hence Gentiles, even though believers, had no right to that land. The latter, however, were equally entitled with believing Jews to the heavenly inheritance, of which it was a figure; and besides this, as the peculiar interest which the Jews had in Canaan, was subservient to the coming of him, in whom, not only they, but the Gentiles also shall be blessed; the latter, as well as the former, reap the advantage resulting from the separation of the Israelites in that particular country. Thus, the whole of the spiritual seed of Abraham ultimately profit by every part of the covenant. It is true, that for important purposes, the Jews are still preserved a separate people, though scattered through the earth; but in consequence of their being dispossessed of their land, the history of their genealogies is lost; so that one great end of their separation was connected with their possession of a separate country, and could not have been otherwise gained, without supposing an unnecessary direct interposition of Heaven. There is nothing in this, then, which can militate against the view which we have given of the subject.

Secondly, as the separation of the seed of Abraham was also designed to preserve the knowledge and the worship of God in the world; so the land of Canaan

was a suitable place of residence for a people set in this earth, to be a blessing unto others. On a similar principle, Christians are allotted an abode on earth, and such temporal favours in it, as are most suited to their character, and to the particular services to which they are called, as a people separated unto God. The spirit of the promise to ancient Israel is thus so far still acted on in relation to His spiritual family. Considered in this view, the possession of Canaan was but a prelude to the possession of the whole earth by the church of Christ, as a suitable temporary residence for a body ; the members of which, are “ the light of the world,” and the “ salt of the earth ;” and who are sown unto God in the earth, that from them there may spring an abundant spiritual harvest. On this ground it is, that the gradual and ultimate possession of the promised land is represented as a figure of the gradual possession of the earth by Messiah, till all the kingdoms of this world become His. As for instance, when it is said, “ He shall have dominion from sea to sea ; and from the river to the ends of the earth ;” where there is an obvious reference to the possession of the whole land of Canaan. Hence, Abraham is called “ the heir of the world ;” not only, because his seed, the Messiah shall gather a people out of all nations, and peoples, and tongues, though this certainly is the great thing intended ; but also, because in subserviency to this, He has the heathen given him for an inheritance, and the uttermost ends of the earth for his possession ; that he may break every opposing power with a rod of iron, and dash them in pieces like a potter’s vessel. Psalm, ii. 8—12. Power then is given unto Christ over the

nations, that he may remove every obstacle to the progress of his cause, that he may make all things work together for its advancement, and that his people may become blessings unto others. He honours and he blesses his faithful subjects, by employing them as the instruments of diffusing the savour of his grace, and by their means he blesses the nations in himself, agreeably to the promise made to Abraham. On these principles, the following predictions proceed: "The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.—And the kingdom and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii, 18 and 27. These and such like prophecies, refer to the prevalence of Christianity, through the exertions of its friends on earth, as connected with the spiritual and eternal world. The covenant in question, then, must in the very nature of things, have comprehended temporal, as well as spiritual blessings, and the former in subserviency to the latter.

Since the seed of Abraham were separated, not only because the Messiah was to spring from him; but also, that thus the knowledge and the worship of God, and the faith and expectation of a Saviour might be preserved in the earth; it follows, that in order to accomplish these ends, it was necessary, that at least, a considerable body of them should be possessed of genuine religion; for had all true piety become extinct among them, they could not in the very nature of things, have

been the means of preventing the world from sinking into the grossest darkness, and utterly forgetting all distinct memory of the situation of man, and the promise of a Saviour. "When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. xxxii. 8. That is, he so allotted to each of them their inheritance, as to leave the land of Canaan for the Israelites. He placed the latter there, because being about the middle of the then known world, it was the best adapted for the display of their testimony for God, in opposition to the polytheism, idolatry, and abominations of the surrounding nations, and for the public manifestation of the divine dispensations towards them.

If such, then, was the design of the separation and the circumstances of Israel, it must be evident, that the promise, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee," Gen. xvii. 7; certainly includes a promise, that the Lord would take out of the seed of Abraham, rather than other nations, a spiritual people to himself. The facts of the case prove this. For in succeeding ages, Jehovah not only gave them the land of Canaan for a possession, and himself to be their king, or temporal governor, as a people separated from others; but among them it was that he particularly established his spiritual kingdom; giving them his living oracles, sending to them his prophets, and establishing among them his sacred worship; which great advantages were for many ages enjoyed by them, while

he suffered the other nations to walk in their own ways. Nor was this all. It was from among them, that the great body of those who shall be eternally saved were taken, during the many ages which elapsed under the Levitical economy. Such being the facts, what more clear, than that such was the meaning of the promise? On no other principle can we account for the very particular reference which the Apostle Paul makes to his own case, and to that of his Jewish believing brethren, in order to prove, that God had not been unfaithful to his promise in regard to the seed of Abraham. "I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Rom. xi. 1. That he speaks of natural descent from Abraham, is obvious, from his mentioning the tribe of Benjamin, along with the seed of that Patriarch. It is also evident, from the reference he immediately after makes to the seven thousand faithful Israelites in the days of Elijah, and to the remnant of believing Jews in his own day. Indeed, were it otherwise, there could be no proper reason for mentioning the case of believing Jews at all, since the case of believing Gentiles would have been as much to the point.

The spiritual promises which are included in the blessing of Abraham, had then a primary, though not an exclusive respect to his natural offspring. That they had not an exclusive respect, is evident from the express words of the covenant itself: "In thee," or "in thy seed shall *all the nations* of the earth be blessed;" which of course, includes Gentiles as well as Jews. Gal. iii. 8, 14, 17, 28. But to the natural

seed of Abraham, they as evidently had a primary respect. Peter addressing such, says to them : Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you *first*, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts, iii. 25, 26. To them belonged the covenants and the promises. Rom. ix. 4 ; and that in distinction from the Gentiles, who during the Levitical economy were strangers from the covenants of promise. Ephes. ii. 12. From among the Jews, the first Christian Church was collected : And from that Church the word of the Lord sounded out unto the nations, that the Gentiles might become partakers of their spiritual things. Rom. xv. 27. " Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. xv. 8. In a word, the language of the Gospel is : " To the Jew first, and also to the Greek." Rom. i. 16.

But, alas ! when the Saviour came, the great body of the Jews rejected him : And their relation to Abraham, as his natural offspring, and the advantages which, as such, they enjoyed, as they could not of themselves entitle them to the privileges of sons and heirs of God ; so they, on the contrary, aggravated their guilt and condemnation ; and hence, the fearful declaration, that while to every soul of man who obeys not the truth, but obeys unrighteousness, God will render indignation and wrath, tribulation and anguish, these shall be poured upon the *Jew first*, and also upon

the Gentile. Rom. ii. 8, 9. It is a pleasing thought, however, that there are many promises, that in the latter days they shall be grafted in again into their own olive tree. Rom. xi. 23—31.

The circumstance of descent from Abraham, is far from entitling any of his descendants to the salvation of the Gospel. The promise was, that from among them God would take a people to himself; and it is to be fulfilled, by bringing them to the faith and obedience of the truth. This is a very different thing from a promise, that all of them should infallibly be saved. "They are not all Israel, who are of Israel." Rom. ix. 6. And "he is not a Jew who is one outwardly: But he is a Jew who is one inwardly; whose praise is not of men, but of God. Rom. ii. 28, 29. Accordingly, the Apostle Paul represents the promise in question, as fulfilled in the salvation of himself and the remnant of the Jews who believed. Rom. xi. 1—6. No Jew, therefore, can be warranted to expect the blessings of redemption, but in the way of embracing the Gospel of Christ. The children of the heavenly kingdom are all of them "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John, i. 13.

And on the same principle, the mere circumstance of descent from Christian parents, by no means ensures to any the blessings of the kingdom. But as Abraham was encouraged to instruct and to rule his family in the fear of God, in the hope that the divine blessing would accompany those means; so believers still, are encouraged to "bring up their children in the nurture and admonition of the Lord," in the hope that their labour shall not be in vain: For as the Israelites, as

well as Abraham, were required to make known the testimony and the law of God to their children, that the latter might place their confidence in him ; so are Christians required to act, with a view to the same end. Psalm, lxxviii. 4—8 ; Ephes. vi. 4.

There never was a command given, but had a promise connected with it. This does not in the least interfere with those promises which were peculiar to Abraham, such as, that he should be the head of that people from whom the Messiah was to spring, and should therefore have a numerous posterity. It only supposes, that wherever God hath set believers in families, they are called in the hope of similar success, to imitate the example of the father of the faithful, of whom it is said ; “ I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.” Gen. xviii. 19. The proper instruction and rule of his family, had a close connexion with the accomplishment of what the Lord had promised him, in regard to a spiritual seed to be raised up to him from among his descendants. And though no believing parent can, like him, be the father of the faithful, or the head of that people from whom the Messiah has descended ; yet every one of them may, as well as he, be the means of bringing his family to the knowledge and the worship of God. We speak of him, at present, chiefly as an eminent example in relation to family duties ; and there can be no question, that Christian parents ought to follow him in this respect, as well as in his faith. It is in this, as in

every case in which we are called to copy the example of another ; it can only be in as far as our circumstances are similar. And if, in the duties in question, we are called to imitate Abraham, we are surely warranted to feel encouraged, as he did, by the hope of at least a measure of success. That blessing of Abraham which has come upon the Gentiles, must include all that he enjoyed as a believer in Christ, and an obedient subject of the law of Heaven. For, besides what was peculiar to him, we have in his history an example of what are the blessings of the saved in common. What was the covenant established with him, but a more full disclosure of what had already been revealed, connected with a restriction of the descent of the Messiah to a particular line in his family ? And what is his history, but a recorded example for our guidance and encouragement, connected with circumstances calculated deeply to excite and to interest ? For as differences between his condition in life, and that of many of the children of God, do not interfere with the duty of following his approved example, in as far as their condition is similar ; so, on the other hand, differences as to the *extent* of encouragement to the faithful discharge of family duties, by no means supposes, that believers cannot participate in that degree of encouragement which did not arise from his peculiar circumstances ; but is common to all ages of the Church. The promises in regard to the seed of believers, respect parents not simply as Christians, and so the children of Abraham ; but as Christians acting in character in relation to their families. And as the blessings of divine grace are in all ages communicated by certain means, it is to be ex-

pected, that where the means of grace are employed, it shall not be wholly in vain. It is thus that Jehovah becomes the God of his people's seed, and that race unto race praise him.

On considering the nature of the covenant established with Abraham, it appears, that its different promises formed one great whole. It embraced a variety of blessings, some of which were given in distinct portions ; but all of them were closely connected in relation to the ultimate object of Heaven. Hence, the Scriptures often speak of the covenant in the singular. "I will remember," says God, "my covenant with Abraham, and will remember the land." Lev. xxvi. 42. He will not forget the covenant of thy fathers. Deut. iv. 31. Peter called the Jews, the children of the covenant which God had made with their fathers. Acts, iii. 20. When it is said, that to Israel belonged the covenants, the reference is not merely to the different renewals and enlargements of the covenant with Abraham ; but also to the covenant established at Sinai. And the same is the case, when we read of the covenants of promise ; for the covenant established at Sinai was established on promises, though they were not equal to those on which the everlasting covenant is established. In a word, though the term covenant may be applied to the different promises made to Abraham, yet all of them formed but parts of one great covenant.

This covenant was decidedly a covenant of promise. Thus referring to the whole of the promised good, the Apostle says : "If the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by

promise." Gal. iii. 18. And again, "if they who are of the law be heirs, faith is made void, and the promise made of none effect." Rom. iv. 14. The different parts of the promised blessings were closely connected; and those which were earthly, were subservient to such as are spiritual. Accordingly, when God performed the mercy promised to the fathers, he is said to have remembered his holy covenant. Luke, i. 72. And in allusion to God's visiting and redeeming Israel, he is said to have visited and redeemed his people, when he raised up for them an horn of salvation, according as the prophets had spoken, from the beginning of the world. Luke, i. 68—70, 72. And believers when called the children of Abraham, as imitators of his faith, are declared as such, to be heirs *according* to the promise. Gal. iii. 29; and heirs *of* the promise. Heb. vi. 17.

It will be of importance to advert here to that part of the covenant of God, which consists, as we have seen, in a gracious constitution of things founded upon and illustrative of the promises. This view of it is exhibited in the history of Abraham. It rests on the connexion between the promises of the covenant of God and a particular course of obedience; or, in other words, on the connexion between a holy character and the actual enjoyment of the promised blessings; which holy character, however, is the fruit of the incipient fulfilment of the promise. It was accordingly said to Abraham, in connexion with the promise: Walk before me and be thou perfect. Gen. xvii. 1. The words preceding this call to obedience, are not a mere declaration that God is Almighty; but that he was all-suffi-

cient, to bless Abraham according to the promise, that he would be his God. And it contains a truth well calculated to produce the obedience which was enjoined in connexion with it. This obedience is expressed in terms similar to those which are employed in describing the character of Enoch and Noah, and as in their case, they signify a life of holy intercourse with God, in the exercise of sincerity and uprightness in their whole deportment, and in the observance of all his institutions; so must they do in the case of Abraham. It is accordingly recorded to his honour, that “he obeyed the voice of his God, and kept his charge and his commandments, his statutes and his laws.” Gen. xxvi. 5. This testimony, of course, shows that even then, there were certain institutions and rites of worship appointed, as well as moral precepts enjoined.

These two views of the covenant are illustrated by the rite of circumcision. When we consider that this rite was instituted at the time that the promise of the Saviour was restricted to the family of Abraham, we must see in it a confirmation and a token of the promise, that he should descend from that family. And on the other hand, when we consider the solemn sanction with which it was enforced, we must see in it a test of obedience. “Thou shalt keep my covenant,” says God, “thou and thy seed after thee, in their generations.” Gen. xvii. 9—11. And in particular, when we reflect on it as a seal of the righteousness of faith, we see its relation to the former view of the covenant; and when we consider it as a sign of renovation of character, we see its relation to the latter.

× The covenant was connected also with it as a seal,

not of the personal salvation of all who received it ; but as a sign of the general and saving truth, that salvation should be had by every individual of whatsoever country or people, who believed as Abraham had done, in the great promise of redemption through Christ. Hence, it is called “ a seal of the righteousness of faith ;” that is, of the great doctrine of justification by faith, without works of law. In itself the rite of circumcision sealed nothing to any individual. It cannot have been the seal of a title to the land of Canaan ; for it was received by Ishmael, who had no title to that land, and it was administered even to the servants in Abraham’s family, together with their seed ; none of whom could have any inheritance in Canaan. In a word, it was administered to every stranger who expressed a wish to partake of the passover. Gen. xvii. 12—21 ; Ex. xii. 48. And neither can it have been the seal of a personal interest in spiritual blessings ; for many of those who received it by divine appointment, had no such interest in the everlasting inheritance. It must, therefore, have been a seal of the general truth, that whosoever believeth the message of reconciliation, his faith is imputed to him for justification. Considered as the seal of a general truth, it answered this purpose, to whomsoever it might be administered. And such is the view given of it in Rom. iv. 9—12. x

Speaking of the subject of justification by faith, the Apostle thus reasons : “ Cometh this blessedness on the circumcision only, or upon the uncircumcision also ? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned ? When he

was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only; but also walk in the steps of that faith, of our father Abraham, which he had, being yet uncircumcised." Now we have seen already what is meant, when Abraham is denominated the father of believers: And the meaning of the passage now quoted, obviously is, that so far from circumcision being either in whole or in part, that through which he was justified, he had received this blessing before he was circumcised; and even when he did receive this rite, he received it as a seal of his previous justification by faith, and a seal also of the general and the blessed truth, that justification should be obtained by every believer of the Gospel which he believed, independently of deeds of law of whatsoever nature. It was a seal of the justification by faith of the uncircumcised; because he was to be the father of all the uncircumcised believers, or the pattern of their justification; because righteousness was to be imputed to them also, as it had been to him: And it was a seal of the important fact, that in the case of the circumcised, he was to be a father, or the pattern of their justification, not because of their circumcision, or indiscriminately on account of their being circumcised; but only to such of them as walked in the steps of that faith which he had, while yet uncir-

cumcised. It is clear then, that Abraham's being justified while yet uncircumcised, signified that he should have a part of his spiritual family from among the uncircumcised Gentiles ; and also, that none of his fleshly descendants were justified by their circumcision. And of both these facts the rite of circumcision was a seal. It must have been so, inasmuch, as it is a seal of the general truth, that whosoever believeth as Abraham did, shall be justified as he was ; and must, therefore, have as explicitly demonstrated, that whosoever believeth not is condemned already. But, though this rite did not ensure to the individual his personal salvation irrespective of what might be his character afterwards ; it certainly was a token, that in his present state, he was *capable* of becoming the subject of that salvation. And the appointment, that it should be administered to infants, was of course, a sign that they are capable subjects of the blessings of redemption. It thus taught, then, in every case in which death may reign through sin, the grace of Jesus is sufficient to save.

It was a sign of the blessings of redemption, as well as a seal of the saving truth. As a sign, it represented the taking away of sin, both in its guilt and its pollution ; and was thus, in particular, a sign of the two great blessings of justification and sanctification ; both of which are received, when the sinner is separated to God through the blood of the Redeemer. There is then obtained, both a change of state and a change of character.

The latter of these is most particularly connected with the covenant, considered as a gracious constitution of things, or a system of institutions founded upon

and illustrative of the promises. As circumcision signified the putting off of the sins of the flesh, on which account the unholy are represented as "uncircumcised in heart." Jer. ix. 25, 26; and are called on to "circumcise the foreskin of their hearts." Deut. x. 16; it follows, that it signified the obligation under which all are laid to mortify the deeds of the body; or in other words, to renounce all the lusts of the flesh and of the mind. Considered in this light, it expressly taught Abraham the inseparable connexion between that holiness which is called "the circumcision of the heart," and the actual enjoyment of the blessings of the covenant. "We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. iii. 3.

This institution, then, was designed to be a means of instruction in a general truth, and a sign of the blessings which should come through the knowledge and faith of it. And hence, it was to be administered to all who, in consequence of their connexion with Abraham, or his seed, whether by descent or otherwise, had the means of becoming acquainted with that truth. Gen. xvii. 12, 13. While it served to separate its subjects from others, it was of use as a means of instruction. And as even the bondservants in the family of Abraham, together with their offspring, had the opportunity of being instructed in the truths of which it was a sign, it was administered to such. In particular, as a means of after instruction, it was given to the seed of Abraham in the character of a people separated from others, for the sake of the Messiah who was to descend from their loins; and separated also for the purpose of preserv-

ing, and to a certain extent of disseminating, the knowledge of the truth. His seed were not the exclusive objects of that salvation of which it was a sign, and which was to be obtained through the truth of which it was a seal ; for had they been so, they had not been called to communicate it at all, and in that case, the rite had not been administered, as it was, to such as were but strangers belonging to his family. Though “not of Moses, but of the fathers,” this, like other patriarchal institutions, was afterwards incorporated in the Mosaic law ; but though it was adapted to that economy, no part of its original design was on that account changed. It was the means of preserving the distinction between the Jewish commonwealth, and the nations of the earth ; but it still remained a seal of the truth in regard to acceptance with God.

What, then, was the advantage of circumcision ? It was of use as a means of instruction to the families of Israel, and to those of the Gentiles who became proselytes, or members of the Jewish commonwealth. It was one of the *external* means of grace which were enjoyed by the Israelites, and by all connected with them, and considered as such, it was a present benefit. But the ultimate, or eventual benefit derived from external means, arises from the right improvement of them, and not from the things themselves ; and as the import of the rite in question, was a matter of after instruction to those who received it in infancy, and survived till capable of moral agency ; the ultimate advantage derived from it, would arise from their embracing, when they came of age, the great truths of which it was a token. “Circumcision,” says the Apostle, “verily

profiteth if thou keep the law ; but if thou be a breaker of the law, thy circumcision is made uncircumcision.” “ For he is not a Jew who is one outwardly ; neither is that circumcision, which is outward in the flesh : But he is a Jew who is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God.” Rom. ii. 25, 28, 29. It afforded the means of impressing on the minds of the young, many important parts of divine truth, and was thus an assistant to the heads of families in the work of instruction ; but, in itself, it could not impart the blessings of redemption. External advantages are in every case, only means through the proper use of which, an end may be gained. In vain, therefore, did the Jews boast of their privileges as such ; for the question was, what improvement had they made of them ? If they had not been led by them to understand and embrace the truths which they were fitted and designed to teach, then “ their circumcision had become uncircumcision ;” or in other words, they were in the same condition with the Gentiles, with this fearful difference, that their greater light aggravated their guilt, and if mercy prevented not, would ultimately aggravate their misery.

In vain did they plead, that the promise of God ensured their salvation, considered merely as descendants of Abraham ; and that their unrighteousness would serve to commend or exult the faithfulness of God in saving them notwithstanding ; for his promise concerning the seed of Abraham, was not a promise to save them irrespectively of faith in Christ, and it no more ensured the salvation of every individual of them,

than the promise, that in the Messiah all the nations of the earth shall be blessed, ensures the salvation of every individual of mankind. As the latter promise is fulfilled in God's "taking out of the Gentiles, or the nations, a people for his name." Acts, xv. 14 ; so the former is fulfilled in his taking out of the Jews a people to himself, by bringing them to believe the Gospel. How often, accordingly, do we meet with the most awful denunciations of judgment against Israel in their own Scriptures, all of which must be consistent with the promises of Heaven. It never could be intended, that these gracious promises should afford a licence to rebellion, or that they should be fulfilled in a way which were, at once, subversive of the government of God, and incompatible with the very nature of salvation itself. The Apostle, accordingly, distinctly refers to Deut. xxxii. 21, and Isaiah, lxx. 1, 2, in proof of the fearful fact, that not only the apostolical mission to the Gentiles was by divine authority and command ; but also, that their own national rejection for unbelief and disobedience to the promised Messiah, had been distinctly foretold. Rom. x. 19—21. It cannot, then, be a breach of promise in God to execute vengeance on Jews. The language of the Psalmist, when confessing sin, proceeds on very different principles: "Against thee, thee only," says he, "have I sinned, and done this evil in thy sight ; that thou mightest, or therefore thou mayest, be justified in thy sentence, and be clear when thou art judged, or when thy procedure is tried." Psalm, li. 4. He acknowledges his guilt, and that God would be justified in fully punishing it, while he impløres the divine mercy and

forgiveness. How different this, from the language of those who virtually said, let us do evil that good may come, by arguing, that if their unbelief and disobedience would glorify the truth of God, they ought not to be punished !

The different promises of the covenant with Abraham were ratified by the blood of sacrifice. He requested a sign for the confirmation of his faith, and he was directed to take and kill of the different kinds of animals which were afterwards appointed to be sacrificed by the law of Moses, and to divide certain of them into pieces. And then, Jehovah, under the symbol of a burning lamp, passed between the divided victims, and thus ratified his covenant. Had it been a covenant of mutual stipulation, Abraham also would have passed between them. But as it was a covenant of promise on the part of God only, His glory alone did so. He thus solemnly engaged, that not one good word should fail of all that he had spoken.

And as a solemn engagement was implied in this mode of ratifying the covenant, so it was afterwards confirmed by the express oath of Jehovah. "Abraham," says Christ, "rejoiced," or rather greatly desired, "to see my day ; and he saw it, and was glad." John, viii. 56. The reference in these words seems to be to the discoveries afforded him, when he offered his son Isaac upon the altar, though not to the exclusion of other means of instruction ; for these would, in fact, serve to elucidate what took place upon the mount Moriah. We know, for instance, that in Melchizedec he had a view of the kingly and priestly offices of Christ. And that he understood him to be a figure of

the Saviour, is evident, from the homage that he paid him; for on no other principle can we account for the importance attached to this by the Apostle, or for the value which the father of the faithful set upon the blessing of the King of Salem. Gen. xiv. 18—20; Heb. vii. 4—10.

But passing this and other means of information enjoyed by the Patriarch, let it be considered, that the word rendered “he saw,” is frequently used in the New Testament, in its proper signification, to see sensibly. But whether literally or figuratively, it always denotes a full intuition. And that the Jews understood it in the strongest sense, is evident from their reply: “Thou art not yet fifty years old, and hast thou seen Abraham.” *a* The desire of Abraham could not be, that he might live till Christ actually appeared; for that which he desired, he is said to have obtained. By desiring to see “his day,” seems to be meant, a desire to have a more distinct view, than he as yet had, of the peculiar and prominent circumstances which were to characterize the appearance of our Lord. Now, these were undoubtedly his death and resurrection. God granted his desire, though not in the way he expected. By a prophetic action, illustrative of what had already been communicated to him in other ways, he was graciously pleased to give him the most distinct exhibition which had yet been afforded of the sacrificial death, and the recovered life of the promised seed; but this was done in a way which tried his faith to the utmost. We certainly ought not to overlook his feelings

a Warburton's Divine Legation, Book VI. Section V.

of natural affection ; but we should consider them chiefly as they bore upon the trial of his faith, and the instruction communicated by the sacrifice he was called to make. Much as we must feel for him as a parent, can we fail to see, that the great thing which occupied his mind must have been, “ if Isaac be cut off, what becomes of the promise, that in his seed all the nations of the earth shall be blessed ? ” It was proper, that the strength of the faith of him who is the father of believers should be known to all generations, and by means of the commandment to offer up the very son in whom the nations of the earth were to be blessed, his faith in the promise was remarkably tried, exercised, and invigorated. “ By faith, Abraham, when he was tried, offered up Isaac : And he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called ; accounting (or reasoning) that God was able to raise him up, even from the dead ; from whence also he received him in a figure, or for a parable.” Heb. xi. 17—19. This last expression shows, that the whole transaction was designed to be emblematical of the way in which the nations should be blessed in the seed of Abraham. It was a lively and an affecting revelation by action, instead of words of the most important future events, in relation to the redemption and final blessedness of the church, through the expiatory death and the exalted life of the Messiah. It was, in particular, fitted to make him more clearly understand the love which should be manifested by God, “ in not sparing his own Son, but delivering him up for us all ; ” while in the acceptance of the ram, which was substituted in the

room of Isaac, he had a view of the substitutionary nature of Emmanuel's death, and of the divine complacency in his sacrifice.

Having exhibited this signal example of faith in the promise concerning Christ, God as an expression of his high approbation, farther confirmed it by renewing the promises formerly made to him, and ratifying all of them by his solemn oath. Now, this was designed not only for *his* consolation, but for that of all who believe. Though the bare word of God must, in itself, be equally sure as his oath; yet as among men "an oath for confirmation is an end of all strife;" so God, as it were, condescended to adapt himself to the feelings and manner of mankind, and though he could not swear by a greater, as men do, yet he swore by himself, saying, "Surely blessing I will bless thee, and multiplying, I will multiply thee." Thus, "God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus made an High Priest for ever after the order of Melchizedec." Heb. vi. 13—20. The Apostle here proceeds on the principle, that the promise to Abraham included all that eternal life, to the hope of which, believers are raised. They have the hope of deliverance from the curse, for they have fled for refuge to the divinely constituted Saviour. And if freed "from

the wrath to come ;” the troubles of life through which they are tossed about like ships in a storm, only serve to exhibit their perfect security. They have the hope of eternal life in the celestial sanctuary, and it rests on him who hath entered it in the character of their brother and forerunner. Since he is there, the work of atonement must be finished, Jehovah must be well pleased, and the promises must infallibly be accomplished. How fitted to support the mind in a hope such as this? Thus, the nations of them that are saved are all made partakers of the very same blessings which were made over by the oath of God, to those from whom the Saviour descended. The exalted hope of believers of every country is, that they shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven. Matt. viii. 11. The promise made to the father of believers, was also made to Isaac and to Jacob. Gen. xxv. 4 ; xxviii. 14. And this very circumstance is a proof, that by him in whom the nations were to be blessed, none of themselves was intended. The promises are not only appropriated to one line of the descendants of Abraham, and to one line also of the descendants of Isaac ; but centre in one illustrious and distant personage who should spring from that line, and from regard to whom, believers of every people and country, should partake of the blessings promised.

CHAPTER II.

OF THE PROMISES AND GENERAL STRUCTURE OF THE
OLD AND THE NEW COVENANTS.

SECTION I.

OF THE COVENANT ESTABLISHED WITH ISRAEL AT
SINAI.

THE plan of preparation for the coming of Christ and the establishment of his kingdom, was for a long time carried on with distinguished individuals and particular families. Among the former, Abraham held an eminent place ; and among the latter, his family and the families of his descendants in the line of Isaac and Jacob, were particularly distinguished. The accomplishment of the promise made to him, required that his seed should increase, and that they should occupy a particular country, that by being kept a separate people, it might be unquestionably ascertained, that the promised Messiah had sprung from him. The land of Canaan was, accordingly, promised to his seed ; but it could not be given them, till they had so far multiplied as to be able to fill it, and to retain the possession of it.

In the meantime, to preserve them from mingling with the nations, and learning their ways, they were sent to Egypt; because, as the laws of that country disallowed all fellowship with strangers, and as the Egyptians had a particular aversion to the profession of the Israelites, who were shepherds, it was the only place where they could remain for so long a time, safe and unconfounded with the natives.

But when they were multiplied so as to be able to possess the land, the Lord formed them into a nation, as a figure of the kingdom of Christ. Having redeemed them from the house of bondage, he established with them a covenant of peculiarity, by which a partition wall was erected between them, and all the other nations of the earth. By a particular system of rites, so framed as to be in direct opposition to the manners of those nations, they were separated from them, and the separation was made more complete, by their being placed in a country by themselves. They were expressly forbidden to conform to the manners of others, while strangers sojourning in the land were required to conform to the manners of Israel; for otherwise no intercourse was allowed between them. Thus carefully were they to be preserved a separate people, in order to ascertain the descent of the Messiah in the promised line.

In connexion with this object, their separation was designed as a means of preserving them from idolatry, and of maintaining the knowledge of the true God, and of the promise of salvation through the promised seed. And hence, many of the laws given them were in direct opposition to idolatrous rites,—were calculated

to fix in their minds a contempt of the superstitious ceremonies of their neighbours, by teaching them to abominate as polluting, the things which idolatry recommended as holy and venerable, and requiring them to sacrifice the very animals which the surrounding nations were in the habit of worshipping. And the whole of their laws were so connected with a divinely instituted and national ritual, to which nothing was to be added, and from which nothing was to be taken, as to be a strong preservative from the unholy rites and practices of the nations. There was an early distinction between clean and unclean animals in relation to sacrifice ; but the distinction between clean and unclean, appears to have been extended by the law of Moses. The Israelites were distinguished by their food, as well as by their worship ; and it is easy to see, that this part of the ritual must have operated as a powerful preventive of familiar and social intercourse between them and the Gentiles. The different parts of their law were wisely adapted to this end ; and often when we cannot discern what was the immediate design of a particular law, we may rest in the general conviction, that it was of use in preserving the separation in question. In a word, had we a proper knowledge of the ancient Chaldean, Egyptian, and Phœnician idolatry, we should see much more clearly, than we now can, the reason of those rites and prohibitions which were designed to counteract the opinions and practices of the nations adjacent to Canaan. Much, however, may be learned on this subject, even with the partial knowledge which we have of those opinions and practices. And certainly the great thing for us is, to learn the unutterable import-

ance and the high blessedness of that moral separation from the world, in principle and practice, which Christians are called to maintain. We may lay it down as a certain principle, that as those parts of the law which had a special and direct respect to the Christian economy, are much more plain to us than they were to the Israelites ; so, on the other hand, those laws which had a special and direct respect to the particular circumstances of Israel at the time, were quite clear to them, though somewhat obscure to us.

The leading design of the covenant of peculiarity with Israel, was to afford a more full typical illustration of the character and work, the salvation and kingdom of Christ, than could otherwise have been given. And it is a striking proof of the divine wisdom in the structure of the ancient economy, that while it was most minutely levelled against the idolatrous systems of the time, it was at the same time, as minutely typical of the constituent parts of the present dispensation. The benefit of this, ought not to be considered as confined to the Jews, for many of them knew little of the matter, and those among them who were best instructed, fell far short of that knowledge of the subject of which Christians are possessed. The fact is, that Moses in his law, as well as the other Prophets in their prophecies, ministered more for our benefit, than for that of their brethren. Even to this hour, it is of the first importance to have distinct views of the ancient dispensation, and of the nature and design of the kingdom of Israel. The New Testament is full of allusions and references to the Jewish economy and the Jewish history. And a great part of antichristian corruptions have

arisen from a misunderstanding of the peculiar objects of the Levitical law, and the special nature of the government of Israel.

By the covenant established at Sinai, a great step was taken in the advancement of the plan of mercy to the world. The worship of God was established in a more regular form than it had hitherto been. A regular priesthood was appointed,—a regular system of sacrifice was instituted,—one altar was appointed for the whole of the Israelites,—that people, as a nation, became the peculiar people of God, and ultimately they were placed in a land by themselves. And the whole system of their constitution was designed to prefigure the kingdom of Christ, and to prepare for its full and general establishment.

When Jehovah appeared for the deliverance of the Israelites from Egypt, he said to them by Moses, “ I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God which bringeth out from under the burdens of the Egyptians.” Exodus vi. 7. The word God is employed in a relative sense, and is different from Jehovah, the peculiar name of the Almighty, which is never so used. It is never said in Scripture, I will be thy Jehovah, or thou art my Jehovah; but always, I will be thy God, or thou art my God. As Jehovah “ who is, who was, and who is to come,” he stands in no relation to creatures. But as God, he stands in all those relations which arise from creation, providence, and redemption. When he promises to be the God of individuals, he engages to communicate all personal bless-

ings ; such as the forgiveness of sin, Jer. xxxi. 33, 34, the sanctifying and the comforting influences of His spirit, Ezek. xxxvi. 26, 27, and the privilege of His guidance, support and protection in this world, and of an everlasting inheritance beyond death and the grave. Psalm xlviii. 14 ; Heb. xi. 16. And when he promises to be the God of a nation, it implies that he will communicate all national blessings, such as an abundance of the good things of this life, an increase of numbers, deliverance from oppression, institutions of worship, government and instructions, and protection and safety from enemies. Such were the blessings promised unto Israel, considered as a nation. Gen. xxvii. 28, 29 ; Ex. xix. 3—6 ; xxiii. 25—23. And in order to mark their fulfilment and to exhibit a shadow of the kingdom of Christ, Jehovah condescended to become the political king of that people. Hence Gideon said to them, when they wished to assign the government to him and his family : “ I will not rule over you, neither shall my son rule over you : The Lord shall rule over you.” Judges viii. 23. He saw in the proposal of the people, a principle inconsistent with the right exercised by Jehovah, of nominating judges and setting them aside at his pleasure. And Samuel in reasoning with them, endeavoured to convince them of their error in having asked a king, when the Lord their God was their king. 1 Sam. xii. 12. He “ gave unto them Judges.” Acts, xiii. 20, not merely as he does to all nations in the ordinary course of his providence ; but in an extraordinary manner, by raising up particular individuals for the office. And the rulers he appointed, were to act as his vicegerents. They could not, for instance,

engage in war, or conclude a peace, but by his immediate direction. And when he rejected Saul from being King, he gave him no answer in that character, neither by dreams, nor by Urim, nor by prophets. 1 Sam. xxviii. 6. Jehovah was, at once, the judge, the lawgiver, and the king of that people. Isaiah, xxxiii. 22.

The kingdom of Israel, then, was a Theocracy, or a kingdom immediately governed by God. He is, indeed, in one sense, the king of all the nations of the earth, inasmuch, as his providence governs them all ; but he was, in a peculiar sense, the king of the Israelites ; because he stood related to them, not only as their God whom they were exclusively to worship, in opposition to every idol ; but as their political monarch whom they were bound to obey as the head of the state, in opposition to every political ruler, who should at any time presume to govern them by laws of his own. All the laws and institutions of the kingdom were given immediately by God. The people had no right to alter the form of their government, as might be done by the other nations of mankind ; for Jehovah himself was their legislator and judge. Even in their political capacity, they sustained a relation to God, to which there never was, and never will be any thing parallel among men.

The rulers of Israel had no legislative power. They were merely the vicegerents of Jehovah the Sovereign, and as such, the executors of his laws. All state emergencies were provided for by the laws of Moses, or by the answers of the oracle of Urim and Thummim. Deut. xvii. 18—20 ; Num. xxvii. 21. They ruled in

the character of his sons and representatives, and hence, they are called Gods and sons of the highest. Psalm, lxxxii. 6. The throne on which they sat was the throne of God, and as his deputies, they were in their official character, at once, representatives of God, the true Lord of the Theocracy, and types of Emmanuel ; who, as the mighty God in human nature, and the heir of his Father, should rise to rule in that kingdom of which theirs was a figure. Hence, appears the justice of our Lord's claim to be acknowledged as the true and supreme God. John, x. 34—38. If the judges of Israel were called Gods and sons of God, as types of the Messiah, and the language of Scripture cannot be broken, why charge with blasphemy him whom the father hath sanctified and sent into the world as that very Messiah, because he applies this language to himself, the Antitype? If they were shadows of him in that office, he surely was the substance of it. Solomon, for instance, when set upon the throne of Israel, is represented as treated by God as a son. 1 Chron. xxviii. 6, 7. On this account, he is said to have sat on the throne of *the kingdom of the Lord*. 1 Chron. xxviii. 5 ; and to have been set on the throne of Jehovah, to be king for the *Lord* his God. 2 Chron. ix. 8. And speaking of the rebellion of Jerusalem, Abijah said, that the kingdom of the *Lord* was in the hands of the sons of David. 2 Chron. xiii. 8.

This explains the nature of the sin committed by the people, when they asked a king. It did not consist in asking a *king*, for the law had made provision for their having a king. Deut. xvii. 14—20 ; it lay in asking a king *like to the kings of the nations* ; or in other words,

in wishing to be allowed to have a visible head, instead of being subject, as they had hitherto been, to an invisible legislator. Hence, God said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. viii. 6, 7, 19, 20; xii. 12, 17. Not that they had proposed to reject Jehovah as their God,—they only desired to have another king in his stead.

Their request, so far as it simply respected a king, was granted; but the Theocracy was continued, for the kings, like the judges who had been before them, were still the vicegerents of Jehovah. The throne was expressly declared to be the throne of the Lord. God gave them Saul "in his anger;" but yet it was said to them: "See ye him whom the Lord hath chosen." 1 Sam. x. 24. And it was Jehovah himself who afterwards rejected him. 1 Sam. xvi. 1.

The covenant established with David proceeds on the principle, that his elevation to the throne was entirely the doing of Heaven, and that his kingdom was of a typical nature. The nation of Israel reached its highest glory in the days of David, and in those of his son Solomon. In the reign of the former, the whole of the promised land was subdued and possessed; and in the reign of the latter, the temple was built. Immediately after this, the kingdom began to decline, as if to show, that it was but a shadow. Not that before the coming of Christ, there was nothing enjoyed but shadows; for the promise of the seed of the woman, and the promises to Abraham concerning the Messiah, and the advancing light of the prophetic word, served

in connexion with the typical economy of Moses, to support the faith and the hope of the people of God, in the great realities of which it was a figure. In a word, their economy so shadowed forth the Gospel, as to explain the promises that contained it, though in itself it could not fulfil them. God established a covenant with David, which is commonly called a covenant of royalty. 2 Sam. vii. 11—16 ; 1 Chron. xvii. 10—14. As the kingdom of Israel was an introduction to the kingdom of Christ ; so the promises made to David, though in their immediate and literal sense, they respected the nation over which he was placed, and Solomon with his successors on the throne ; yet in their ultimate and spiritual sense, they respected Christ and his heavenly kingdom. They are often referred to in the Psalms and the Prophets. The angel in foretelling his birth, distinctly refers to the covenant in question, by declaring, that he should inherit the throne of his father David. Luke, i. 31—33.

Solomon, therefore, as a *figure* of Christ, placed on the throne of Jehovah over Israel, is represented as reigning there in the character of a son, and therefore, an heir of God. The promise to David, that the Lord would set up his seed after him, and would establish and perpetuate his kingdom, was of course a promise, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne, as was expressly declared by the Apostle Peter on the day of Pentecost. Acts, ii. 30, 31. And the promise concerning his seed : “ I will be his Father, and he shall be my Son ; ” is applied in the Epistle to the Hebrews to the resurrection of Christ from the dead, and to his

exaltation to the kingdom, and the inheritance, of which, the kingdom and the inheritance of David were but faint emblems. Heb. i. 5. It was this view of the promise, which supported the mind of David himself in his dying moments. It delighted his heart to say, that the just one should rule over men, that he should rule in the fear of God, and that he should be as the light of the morning when the sun riseth, even a morning without clouds ; and as the tender grass springing out of the earth by clear shining after rain ; and with deep feeling, he said : “ Although my house be not so with God, yet hath he made with me an everlasting covenant, ordered in all things, and sure ; for this is all my salvation, and all my desire.” 2 Sam. xxiii. 3—5. Such were the last words of this eminent King of Israel. They unfold the ground of his hope and the cause of his joy, when about to shut his eyes on all that is below, and to enter the world of spirits. So far as the covenant respected the descent of the Messiah from his loins, the promise was peculiar to him ; but as it regarded the bestowment of the blessings of mercy, it is common to all believers ; and the latter view of it, was that which was the great spring of consolation to the departing spirit of the sweet singer of Israel. This was the word on which Jehovah had “ caused him to hope.” It embraced all that was required to his salvation from guilt, and sin, and all their effects ; and it comprehended all that he desired ; for in the establishment of the kingdom of Messiah, and in the enjoyment of its hallowed and manifold blessings, he rested with full satisfaction.

The reference which the promise had to Christ, is

the reason why he is so often promised to the church under the name of David. Jer. xxx. 9.; Ezek. xxxiv. 23, 24, and chap. xxxvii. 24, 25.; Hosea, iii. 5. The throne of David was not perpetuated in his earthly house; so far from this, his family gradually declined, and at last was entirely deprived of the government; and when the Christ was born, his mother was poor in Israel, and he appeared as a small twig from the stock of a tree which has been cut down. Isaiah, liii. 2. The kingdom of David was then fallen; but the kingdom of the Messiah was promised under the idea of raising up the tabernacle of David that was fallen, and repairing its ruins. Amos, ix. 11, compared with Acts, xv. 16, 17. And the Angel said, when foretelling his birth: The Lord God shall give unto him the throne of his father David. Luke, i. 32.

It is evident then, that the covenant with David consisted of free promises, and is thus illustrative of the great covenant of God. In so far as it respected the continuance of his family on the throne of Israel, the promise was connected with their obedience; and hence, they were at last deprived of the dominion. Psalm, lxxxix. 30—32. Just as the enjoyment of the temporal benefits of Canaan by Israel, considered as a nation, was suspended, on obedience to the law of their Lord. For the sake of his promise to David, however, God bore long with his family, instead of depriving them immediately of the throne on their transgressing his law, and for the sake of that promise, many signal mercies were conferred upon Judah. 1 Kings, xi. 12—13, 32—34, and xv. 1—5; 2 Kings viii. 18, 19. Even after the captivity, Judah had a government of

its own ; and though its form was changed, the supreme rule continued in the family of David till a short time before the advent of the Saviour. But still, this longsuffering towards his family and this kindness towards Judah, flowed from regard to the Messiah, who was to descend from them. It was not for their sakes that he thus favoured them ; but for the sake of Christ, and because of the mercy which he had in store for the world through Him. And as he promised that he would not destroy Judah for David's sake, though many individuals would be punished according to their ways ; so he has promised that for the sake of the Redeemer, his church shall be preserved though many who call themselves of her, shall be dealt with as their works deserve. Jehovah remembers all the afflictions of the Son and the Lord of David, and therefore, he bears with his people, and will ultimately call them to himself.

In a word, the kingdom of David was a figure of the kingdom of Christ, and hence the peace and prosperity of the latter are often described by images borrowed from the reign of Solomon, when the former was in all its glory. Jer. xxiii. 5, 6. ; Micah, iv. 3—4, with 1 Kings, iv. 25 ; Psalm, lxxii. 7—11. And his ruling without as well as within the church, was typified by the government of David and of Solomon over the surrounding countries. The Philistines and the Moabites, and the Syrians and all they of Edom were subjected to David. 2 Sam. viii. 1, 2, 6, 14 ; and Solomon reigned over all the kings, from the river even unto the land of the Philistines, and to the borders of Egypt. 2 Chron. ix. 26.

There were many occasional types of the Saviour ; but the government of Israel was a standing figure of the kingdom of Christ. The people were the flock of God, and the kings of the house of David, though they often acted unsuitably to their office, were appointed to feed them as the sheep of his pasture. Jer. xxiii. 1, 2. Whatever was their personal character, they were in their official capacity types of the Messiah. *a*

On account of the wickedness of those who sat upon the throne, the family of David was at last removed from it, till He came whose right it was to reign. Ezek. xxi. 25—27. And the prophets, when speaking of

a It is of importance to mark this distinction. It serves among other things, to explain the divine declaration, that "David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." 1 Kings, xv. 5. This cannot refer to his private character ; for on many occasions he departed from the Lord, and often does he acknowledge his guilt in the Psalms which he penned. It must refer to his public character ; for it is of the behaviour of Kings, as such, that the historian is speaking. Abijah was a wicked man, and his administration as the vicegerent of Jehovah on the throne, was exceedingly improper. And hence, like many other of the kings of Judah, he is contrasted with David. "He walked," it is said, "in all the sins of his father, which he had done before him ; and his heart was not perfect, (upright or sincere,) with the Lord his God, as the heart of David his father." 1 Kings, xv. 3. It was as the Lord's anointed, or as the King of Israel, that David was a man according to God's own heart, and did all his will. In his private character he often sinned ; but as a king, he maintained the integrity of the Levitical law, he never connived at idolatry, or violated his duties as the head of the chosen people ; except in the case of Uriah. By the sinful exercise of his authority he procured his death, when he ought to have protected and rewarded him as a brave and faithful subject. He erred also, indeed, in numbering the people ; but this was not a transgression of any positive commandment given him as a king ; for the people had been repeatedly numbered by divine direction. The action was sinful ; because done from improper motives ; such as useless curiosity, vain glory, or want of confidence in God.

the wicked kings and priests of the earthly Zion, direct our views to the promised Messiah, and contrast his character with theirs. Micah, iii. 10, 11, compared with chap. iv. 1—5 ; Zephaniah, iii. 3, 4, with verse 5 ; Ezek. xxxiv. 20—22, with verse 23, 24. In proportion as the glory of the house of David declined, the spiritual import of the promise was more clearly unfolded. Isaiah, ix. 6, 7 ; Jer. xxiii. 5—7, and xxxiii. 15—17. The testimony of Jesus, indeed, is the spirit of prophecy. Rev. xix. 10.

As the political monarch of Israel, Jehovah promised temporal blessings in connexion with obedience, and denounced temporal judgments as the punishment of transgression. The principal promises were, that they should obtain the land of the Canaanites, and enjoy a long and a peaceable possession of it,—that their land should abound with all that was necessary for their outward prosperity,—that they should be preserved from famine and pestilence, and from the other plagues and diseases that had been inflicted on Egypt ;—that they should be greatly multiplied,—that victory should be given them over their enemies, and that Jehovah should place among them the symbols of his presence. Lev. xxvi. 3—14 ; Deut. vi. 10—12 ; vii. 12—21 ; viii. 7—18 ; xi. 13—25. The punishments denounced against disobedience, were such as diseases, unsuccessful war, ejection from the land of Canaan, and the desolation and preternatural barrenness of that land. Lev. xxvi. 14—39 ; Deut. iv. 25—27 ; viii. 19, 20 ; xi. 16, 17 ; xxviii. 15—68.

The rewards of obedience were to be enjoyed by

them as “a kingdom of priests ;” or as a people dignified by a special relation unto God, separated from others, and dear to him as his peculiar treasure. The promises in question, particularly referred to them as a body, as did also the threatenings of the opposite judgments. Accordingly, so long as they continued obedient as a people, they uniformly enjoyed prosperity, even though individuals among them transgressed. And on the other hand, they were plunged into adversity as a nation, when they in general sinned, though many individuals retained their integrity.

But though the promises and threatenings particularly regarded them as a body ; yet in as far as it did not interfere with the national circumstances, which corresponded with their national conduct, the lot of individuals was according to their personal behaviour. Hence, the curses proclaimed from Mount Ebal, were denounced against every individual who should commit any of the crimes which are there enumerated. Deut. xxvii. 14—26. And it is distinctly declared, that if any man or woman, as well as any family or tribe, should turn away from Jehovah and worship the gods of the nations,* and should prove a root bearing gall or wormwood, and persist in his evil courses, notwithstanding of the solemn denunciations of Heaven, the Lord would not spare him ; but would blot out his name from under Heaven, and separate him unto evil, out of all the tribes of Israel, according to all the curses of the covenant which were written in the book of the law. Deut. xxix. 18—21. On the other hand, there were blessings promised to obedient individuals, as for instance, to the bountiful and compassionate.

Deut. xv. 10—18, and to the upright in judgment, chap. xvi. 20. Individuals, indeed, who were righteous, sometimes suffered when national sins drew down national judgments; and transgressors, on the other hand, shared in the prosperity which national obedience produced: But at other times, God, to answer some wise purposes, preserved the righteous from the general calamity, and cut off certain of the wicked in times of prosperity. And when the ungodly shared in the general prosperity, it was by sufferance; as when the righteous shared in the general calamity, it was made to work for their good, and was changed into a blessing.

The earthly blessings of the old covenant were figurative, however, of spiritual blessings; and the sanctions of temporal punishment, prefigured that spiritual and everlasting curse which is entailed on every transgressor of the law of Heaven. Deut. xxvii. 26, compared with Gal. iii. 13. That economy was a parable, and like every other parable, it had a literal and a spiritual meaning. It should be considered, not only as it stood by itself; but as connected with the revelations which had previously been given. These embraced a discovery of the guilt and depravity of man, of the purposes of God in relation to a Saviour, and of a future state beyond death and the grave. The doctrine of a future state was implied in the first promise; for what hope could have been cherished, had death been considered as a total extinction of being. It was taught in the history of Abel; for it could not for a moment be imagined, that the Almighty approved of his sacrifice, and yet allowed him in consequence of it, to suffer

a death which utterly ended his existence. It was expressly declared by Enoch. Jude, 14, 15 ; and it was strikingly confirmed by his translation to heaven without tasting death, by which it was explicitly revealed, that the body, as well as the soul, should inherit the celestial world. In the faith of this blessed truth, Abraham offered up Isaac ; for he accounted that God was able to raise him from the dead, which shows, that the idea of a resurrection was familiar to his mind. Heb. xi. 17—19. In the faith of a future world, he looked for a city which hath foundations, whose builder and maker is God. And the Patriarchs, in general, looked beyond Canaan to a heavenly country, and died persuaded of the promises, and in the faith of their accomplishment. Heb. xi. 13—16. Moses had respect to the recompence of a future reward. Heb. xi. 24—26. To him this precious truth was declared at the bush. Exodus, iii. 6 ; Matth. xxii. 31, 32. The Patriarchs were certainly acquainted with angels and with heaven where they reside. Gen. xxviii. 12 ; and they must, therefore, have known of another and a better world. The language of Balaam : “ Let me die the death of the righteous, and let my last end, (or my future state, as the word here used means,) be like his.” Num. xxiii. 10 ; is a proof of what was believed on this subject. We accordingly find, that the belief of this doctrine was generally held by the Jews in the days of our Lord and his Apostles. John, xi. 24 ; Acts, xxiv. 15 ; and it is declared to have been the belief of their fathers. Acts, xxvi. 6—8. But though this doctrine is found in the other revelations of Heaven, the law of Moses, considered as a judicial code, was not directly

enforced by it. Considered, however, as connected with the previous revelations of Heaven, and with the advent of the Messiah, it certainly proceeded on the principle of a future condition of being.

One reason why the subject was not more explicitly introduced in the law of Moses, was, that Jehovah as the political king of Israel, for particular purposes, exercised over them an extraordinary providence in rewarding obedience, and punishing transgression, by immediate and temporal blessings and calamities; and such a dispensation required, that the light should be imparted as it actually was. As the present enjoyments and events of life were ascribed to idols, it was of importance, in the existing circumstances of mankind, to exhibit Jehovah as the sole distributor of every present good and evil. For the superiority of the true God could not be sensibly exhibited in the present world by a comparison of his power in the distribution of future and invisible rewards and punishments. But when once this superiority was proved by a series of unquestionable facts, in relation to rewards and punishments in the present world, it was easy to conclude, that the same immutable Deity would in a future world punish the obstinately rebellious, and bless his pardoned and sanctified people. For this purpose, among others, the Jewish nation was selected, that by the plan of their constitution, and the constant adjustments of their prosperity or adversity, according as they were faithful or disobedient to the will of their king, they might exhibit a decisive proof, that Jehovah was the only living and true God. And the relation which their fortunes frequently had to the interests of other

nations, tended forcibly to illustrate his overruling providence, and deeply to impress the mind with the solemn conviction, that the pretensions of idolatry were utterly unfounded.

At the same time, such were the arrangements of Heaven, that while this object was gained, the institutions and history of Israel served to represent by a figure, the spiritual kingdom of Christ, and the privileges and characters of his subjects. The special care of Jehovah over Israel is an illustration of the special care exercised by the Saviour over his Church. That economy served a future and typical, as well as a present purpose. And as the fulness of the time drew near, the revelation of a future state became clearer and clearer. And in proportion as it did so, the visible interposition of God, as the head of the Theocracy, became less frequent and manifest. And now, that life and incorruption have been brought to light by the Gospel, such a constitution of things has been entirely superseded. But even while it continued, believers in the promised Messiah looked through the temporal promises and threatenings of the law, to things spiritual and eternal. Thus, David even when in the possession of the throne, and when all was prosperous in the land, said unto God: "We are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, and there is none abiding." 1 Chron. xxix. 15. "I am a stranger," says he "in the earth, hide not thy commandments from me." Psalm cxix. 19. In Psalm xvi, he speaks of the resurrection of Christ, when personating the Saviour, he expresses his confidence, that his soul should not be left in the separate

state of departed spirits, nor his body to see corruption in the grave. Acts ii. 30, 31. In Psalm xvii, he opposes the earthly objects on which the desires of the wicked are fixed, to the hallowed enjoyments of the celestial state, when he prays for deliverance from the ungodly of the world, whose portion is in this life. ver. 13, 14; and says: "But as for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. ver. 15. The word rendered awake, here seems by an apt metaphor, to mean awakening from death to life, in which sense it is used in Isaiah xxvi. 19, and Dan. xii. 2. Solomon explicitly says, that when the dust returns to the earth as it was, the spirit returns to God who gave it. And referring to what shall take place at the resurrection of the body, he says; "God will bring into judgment every secret thing, whether it be good or evil." Eccles. xii. 7—14. In Psalm 73, the writer informs us of the perplexities excited in his mind, by the unequal distribution of providence; and how they were dispelled by the light thrown on futurity in the sanctuary of God. There he was led to contrast the final doom of the wicked, with the future bliss of the righteous. "How are the former brought into desolation in a moment, they are utterly consumed with terrors? As a dream when one awaketh; so, O Lord, when thou awakest (them from their delusive reveries,) thou shalt despise their image," or their vain shadowy condition, ver. 19, 20. And then he expresses his assured hope of the divine guidance here, and of eternal life in the world to come. ver. 23. —26. Jeremiah says: He that getteth riches, and not by right, shall leave them in the midst of his days, and

at his end (or in his future state, as the expression here signifies, as well as in the words of Balaam, Num. xxiii. 10;) he shall be a fool, or shall be treated as a felon, by being brought to condign punishment. Jer. xii. 11. Here the Prophet speaks, at once, of a judgment inflicted in this life, according to the law of Moses; for the unjust is said to be cut off "in the midst of his days;" and of a judgment inflicted in a future world. Whereas, the righteous, even should he die prematurely, is taken away from the evil to come. "He shall enter into peace, they shall rest in their beds, each one who walketh in his uprightness," Isaiah, lvii. 2. In a word, the frequent allusion to a resurrection, and the frequent use of this figure, when describing the deliverances of Israel, must be a convincing proof, that the subject of a future state was familiar to the Jews. The light in which Canaan was viewed, is evident from Psalm xcv. 8—11, where, long after the rest promised there had been obtained, David speaks of a rest which yet remained to be possessed. He warns the Israelites of the danger of provoking God, to exclude them from the rest to be enjoyed in the celestial world, as their fathers were excluded from the earthly Canaan.

It appears then, that such as connected the Levitical economy with the previous revelation of Heaven, in regard to a future state, and to the Messiah, and the gift of eternal life through him, and with the subsequent revelation afforded on the same subject; saw in that economy a shadow of spiritual and eternal things.

It does not follow from this, that all such as suffered the temporal penalties attached to disobedience, perished eternally; or that all who shared in the temporal

prosperity of the nation, were eternally saved. The temporal punishment of one class, and the temporal enjoyment of another, may be designed to prefigure spiritual destruction on the one hand, and spiritual bliss on the other ; while some of the former may be finally saved, and some of the latter may ultimately be saved. The death of Moses, for instance, was the recompence of a particular instance of unbelief and disobedience, as was that also of Aaron and Miriam ; yet, who can doubt that the whole three expired in the enjoyment of the blessings of redemption, and entered into holy rest in the world of spirits ? And on the other hand, there can be no question that numbers who entered the earthly Canaan, fell short of the heavenly. These dispensations answered a typical purpose ; but did not of themselves determine the ultimate fate of the individuals concerned.

The temporal promises which were made to Abraham, particularly those of them that were peculiar to his seed, formed the basis of the covenant established at Sinai. Exodus, iii. 7, 8, 16, 17 ; Deut. vii. 12, 13 ; xi. 8, 9, and Acts, vii. 5—8, 17. And yet a distinction is made between it and the covenant established with him : But this is explained by the consideration, that where the Scriptures make the distinction in question, the reference is to the system of *laws* which was connected with the temporal promises, and not to those promises considered in themselves. Thus, when the Apostle distinguishes the covenant which was made with Abraham, from that which was afterwards established with Israel, the latter is denominated *the law*.

Gal. iii. 17—19 ; Rom. iv. 13—16. In reasoning in regard to the ground of acceptance with God, he appeals to the case of Abraham, who was justified, not by the law ; but on the footing of a covenant which was confirmed to him four hundred and thirty years before the law of Moses was given. It follows, then, that the law in question formed no part of the covenant established with the Patriarch, in whom the Jews were so disposed to glory. The temporal promises made to him, so far as they respected *his seed*, formed indeed the basis of the Mosaic economy, and the mode of their fulfilment was adopted *to its object* ; and considered as connected with that economy, as a judicial code, they are identified with it ; but considered in another view, or as connected with the promises of spiritual blessings, they held a relation to the everlasting covenant which has now been ratified through Christ, inasmuch, as they were not only figurative of its blessings, but subservient to its fulfilment ; in which two respects, as has already been stated, there is a relation between the spiritual and temporal blessings of promise.

As the promise of spiritual and heavenly blessings is fulfilled in connexion with faith in the Gospel of Christ ; so the promise of the earthly inheritance was to be fulfilled in connexion with faith in the power and veracity of him who had made it. Hence, the generation which left Egypt, fell in the wilderness, because of their unbelief of the divine promise of the land of Canaan, as displayed in their distrusting the power and faithfulness of God ; in their being discouraged by the evil report of the unfaithful spies, and

in their murmurings and rebellion, notwithstanding of the remarkable miracles which had been wrought in their behalf. Num. xiv. 1—35 ; Deut. i. 26—40 ; Heb. iii. 7—19. Referring to this, the Apostle admonishes professing Christians to beware of departing from the truth, lest they come short of the promised rest. “ For,” says he, “ unto us was the Gospel preached, as well as unto them,” that is, we have proclaimed to us the good tidings of the heavenly rest, as Israel had of the earthly rest ; “ but the word preached did not profit them, not being mixed with faith in them that heard it.” And therefore, we ought to take warning by their sad example. Heb. iv. 1, 2.

We have seen, that as the people of Israel were separated from the nations, for the purpose of preserving the knowledge and the worship of God in the earth ; so in order to gain this object, it was necessary that genuine religion should at no time be utterly lost among them. And we may now remark, that on a similar principle, it was necessary, that at least the appearance of attachment to Jehovah should on the whole distinguish them. Hence, their economy was so constructed, as that Jehovah sustained a twofold character among them. He was, as we have seen, at once, their God and their king. And in the latter character, he established a law on the basis of the particular temporal promises which he had made to their fathers. Their entrance into the promised land was connected with faith in those promises ; and as to those who were born in possession of it, their continuance and happiness there, were connected with obedience to his law ; and particularly, with the observance of those

precepts, disobedience to which involved the rejection of him as their king, and which was consequently, a breach of their national covenant. Exodus, xx. 4, 5.

Besides, according to the constitution of that economy, the sins of the fathers were visited upon the children, in as far as the enjoyment of the land of Canaan, and its temporal advantages was concerned. In particular, the crime of idolatry was thus punished ; because it was the highest crime against the state, being rebellion against God as the supreme sovereign, and involving a total disregard of his promises, and of the true spring of all the blessings communicated in the land given to them as the seed of Abraham. It follows, then, that the mere circumstance of descent from Abraham, did not entitle any of his seed to the possession of that land.

But as apart from religious principle, there may exist among men, an attachment to an earthly government, arising from a sense of the protection and other benefits enjoyed by its means ; so their might be a regard to Jehovah as the king of Israel, arising from a sense of the temporal deliverances and favours bestowed by him, while his spiritual glory failed to affect the soul. Present and sensible deliverances operated on the minds of the people, as we see in the salvation of their first-born, when those of their enemies were destroyed, and in the signal interposition of Heaven, at the Red Sea. What, but faith in the power of God to accomplish his promise would have induced them to go forward at the divine command, when nothing but destruction seemed to be before them ? Well may it be said, that “ by faith, they passed through the Red

Sea." But this faith in the divine power and veracity, as pledged in that particular instance, did not necessarily involve faith in the spiritual promise, and in the glorious redemption of which that was a figure. We accordingly find, that many of them were altogether unrenewed in heart. And yet there is no reason to question, that they were really impressed by the deliverance vouchsafed them. But the lapse of time made them glide by degrees into forgetfulness. Psalm, lxxviii. 10, 11, and cvi. 12, 13. Those of them, however, who were the spiritual children of God, would more naturally retain a sense of the temporal deliverances vouchsafed them, and would be marked by a greater steadiness of obedience. Feeble, indeed, are the motives to obedience which are furnished by temporal favours, when compared with those which arise from heavenly and spiritual mercies! The natural feebleness of the former motives, rendered necessary the different laws and penalties which were enforced by Jehovah, as the supreme ruler of the state. The great body of the Israelites were often strangers to the spiritual things which were couched under the temporal promises; but the present benefits with which obedience to the laws of the state was rewarded, were calculated to cherish a regard to them. And when the effect of these failed, then the present visible and felt calamities which followed, served to convince the people of their error. And the external appearance which by this means was kept up or restored, served so far to accomplish the purposes of Heaven; because it was the means of preserving them a distinct people, till the Messiah had come. Strangers to genuine piety in

Israel, were differently circumstanced from what such characters are in the churches of Christ. There is no special earthly inheritance to influence the latter, and neither are there such visible and sensible interpositions, whether of mercy or of judgment to impress them. They may, indeed, be impelled by the applause of men, or by some such principle ; but there is nothing directly from *God* to influence them. The motives which are furnished by the kingdom of Christ, are taken from things spiritual and heavenly, and their energy appears in the power of that love, which is produced by the powerfully constraining influence of the love of Christ.

This by no means involves the idea, that the faith and obedience which regarded the temporal promises, and the character of God as the king of Israel, were strictly speaking, typical of the faith and obedience of Christians ; for this would suppose, that the sins also of the Israelites were typical of the sins of professing Christians. A type, properly so called, is a thing which is expressly framed on purpose to prefigure and represent another. But it cannot for a moment be admitted, that the sins of the Israelites were so framed as to typify the evils of future generations. It merits particular attention, that even where one thing was not expressly designed to be the sign of another, it may serve to illustrate it. In a loose or general sense, it may be called a type ; but the idea intended, can only be, that the one affords a striking illustration of the other. Thus, as the circumstances of Israel, in many respects resembled those of professing Christians, the evils into which the former fell are very fitly exhibited, for the purpose of warning the latter against similar

transgressions. 1 Cor. x. 1—14. But this is far from supposing, that the one class of evils properly typified the other. Now, on the same principle, the faith of the Israelites in the temporal promises, and their regard to God as their king, may be employed to illustrate the faith of the Gospel, and the obedience which under its influence is yielded unto Christ. In no case can God require less than the obedience of the heart ; but then, the regard of the heart must in every particular case, correspond with the special character in which he then acts, or is revealed to his creatures. Thus, for example, the obedience required of Adam, regarded Jehovah in the character of the Almighty wise and bountiful Creator, and the holy and righteous governor of providence. And such as have not the advantage of the oracles of God, are chargeable with the guilt of worshipping and serving the creature, more than the Creator. Rom. i. 19—25.

The obedience which Jehovah required in the character of the king of Israel, was that cordial obedience, which a sense of his goodness, as displayed in his temporal benefits, was fitted to produce. That he required this of Israel, is evident, from the structure of some of his appointments. Certain parts of the law, for instance, could not be observed, without a measure of reliance on his providence. How else, for instance, could the law of the Sabbatic year be observed? They were to keep that year without tilling their land, or even gathering its spontaneous produce ; and this implied their confidence in the promise of God, that he would send his blessing on the sixth year, so that it should bring forth fruit for three years. Lev. xxv. 2—4, 20—

22. The same faith in the power and the truth of God could alone prevail on them to leave their properties and families exposed to the attack of their surrounding enemies, and go to Jerusalem to celebrate the three great festivals enjoined by the law, with the assurance, that no man should desire their land, when they thus went up to appear before the Lord their God. Exodus, xxxiv. 24. And what but confidence in the protection of Heaven, could induce them to expect prosperity and safety, not by multiplying horses and chariots, or strengthening themselves by powerful alliances ; but in their continuing to observe the institutions and rites prescribed by Jehovah ? It is clear, from many of the instances mentioned in Heb. xi. that faith and its opposite unbelief, respect whatever God is pleased to declare, and not merely the spiritual truths or promises of the Gospel. And certainly, faith in the different things to which a reference has just been made, did not *necessarily* involve the belief of the Gospel. But it did not on this account, necessarily involve what is properly hypocrisy. As men may believe that there is a first and an Almighty cause, while yet strangers to the Gospel ; so the temporal promises of Heaven might so far be really credited and acted on, while the spiritual truths couched under them were not discerned.

In the character of the God of Israel, and the moral governor of all, Jehovah required that obedience which regarded him as such ; but in the character of the king of Israel, though he required the obedience of the heart, he treated as obedient subjects even those whose services regarded him merely in that character, and as such, the giver of earthly benefits, and the head of a

kind and a righteous government. In all, however, who were living by faith in the spiritual promises, these two were united : And where they were not, there was great guilt contracted in overlooking those spiritual promises ; and the typical exhibition of their import afforded by the temporal deliverances and benefits which were then conferred, and in not properly improving the many religious advantages which were enjoyed by that people, to whom were committed the oracles of God.

It is of importance to distinguish between the character of Jehovah, as the God and ruler of the whole earth, and his character as the peculiar king of Israel. It is also of importance, when speaking of him as the king of that people, and illustrating his administration by that of the kingdoms of the world ; not to confound the executive with the legislative character of earthly governments. Inattention to this has led some to suppose, that all the obedience which was required of Israel, was entirely of a barely external nature. In their *executive* capacity, the governments of this world cannot indeed take cognizance of the heart, and therefore, in the bestowment of rewards and the infliction of punishment, they must be guided by what is apparent in the lives of their subjects ; for they have no other medium by which to judge of their spirit. But in their *legislative* capacity, or in the formation and enactment of laws, they do require that their subjects yield them a cordial subjection ; and by no means do they by law declare, that they will be satisfied with mere external obedience to the letter of the law, whatever may be the state and

feelings of their hearts. We accordingly find, that even in regard to civil jurisprudence, a distinction is often made between the letter and the spirit of the laws. There is a literal sense of the words, and a deeper sense of their general intention, called the spirit, which the words cannot always reach or fully express. And should an earthly government be aware that while a man is obeying the letter of the law, he is at bottom an enemy ; though he cannot be convicted by the evidence of overt acts, he will not be esteemed a loyal subject, and as far as practicable, he will be kept from places of trust, and will even be watched, lest he should injure the state. And hence, a degree of discretionary power, more or less, is generally given to the executive authorities. The spirit of all laws, in every country and under every government, requires men to be sincere friends to their country and candid in their loyalty to ruling power. But in perfect consistency with this, such governments must make outward acts, the established rule for the dispensation of rewards and punishments ; for there is no other medium by which mortals can ascertain the temper of the heart.

Now, this is fitted to illustrate the nature of the divine administration towards Israel as a nation. God having condescended to become the political king of that people, though in every precept which he issued as such, he required the heart, or which is the same thing, some genuine expression of it ; yet considered in that character, he inflicted punishment and conferred rewards, not according to what men really were in heart ; but according to what, in the eyes of men, they appeared to be, or according to what they would have

been judged to be, if a mere human government had sat in judgment upon them. *a*

If it be asked, why compare the divine with earthly governments?—It may be replied, that the Scriptures undeniably represent Jehovah in the character of a king ; the Jewish people as a commonwealth, or state, and the Jewish law, as in many respects, of a local and political nature,—many of the offences of which the law took cognizance, are exactly such as every well regulated civil government takes cognizance of,—and the people, to a certain extent, were treated as the subjects of earthly governments are.

Not only are such governments unable to judge the heart, farther than its state is discovered by external acts ; it behoves them from the general character of their subjects to modify their conduct even in regard to actions, as the particular circumstances of the case may render expedient, rather than by what, abstractedly considered, is right. Their administrations must, in many respects, be accommodated to the spirit of the age, and the character of their subjects. In many instances, it is utterly impracticable to carry into execution the most righteous laws ; for even where they are in themselves morally binding, and are enacted by express statutes, they are nevertheless a dead letter. But this, as it does not alter the nature of things, so neither does it affect the true spirit of the law.

Now, to apply this to the subject in hand, it is evident from our Lord's declaration, in regard to the law of divorce, that such was the case with the kingdom of

a Fuller's Dialogues and Letters, page 93, 94.

the Israelites. "Moses," says he to the Jews, "for the hardness of your hearts, suffered you to put away your wives ; but from the beginning it was not so." Matt. xix. 8. Now, what is this but saying, that like human legislators, he so far modified his political laws, as the people were capable of enduring? The same is evident from other instances in the law of Moses. And must not that law then, be considered as a political code, as well as a revelation of the moral connexion which subsists between God and mankind, and of the duties resulting from that indissoluble relation? This is confirmed by the fact, that the form of the commandments resembles a system of civil jurisprudence. Human laws appeal to the fears rather than to the hopes and affections of men ; they are designed to restrain the more palpable evils to which they are prone ; and hence they are chiefly of a negative or prohibitory character, and are enforced rather by penalties than rewards. And such was the general structure of the laws of Moses. They are delivered chiefly in a negative form, and strongly appeal to the principle of fear, though there is indeed more of the nature of direct reward introduced, than is found in human legislation.

It should ever be remembered, that the comparative obscurity of the light which was then enjoyed, and the consequent general character of mankind, must be connected with the particular nature of the government of Israel. We cannot rationally suppose, that the same degree of purity and holiness would generally obtain then as now, even where there was genuine piety ; and of course, we can easily see, why the commonwealth of Israel was governed on the principles in

question. As an instance of what we refer to, we might adduce the practice of polygamy. It should also be considered, that the Israelites had degenerated greatly in Egypt. They were not what their fathers Abraham, Isaac, and Jacob had been, imperfect as those Patriarchs were ; for the seed of Jacob had joined in that general course of progressive ungodliness which marked the career of mankind. And as, where the subjects of a government are very stubborn and intractable, the instrument of fear must be employed, as it must also be in the case of a perverse family, since they could not be indulged without being injured ; so God treated Israel as a stubborn, a stiffnecked, and a gainsaying race. “Ye have been rebellious against the Lord from the day that I knew you,” was the language of Moses. Deut. ix. 24. While the law, as a schoolmaster, taught them as they were able to bear, its authority was maintained in a great measure by the influence of fear. And wherever that is the great principle operated on, the proofs of genuine attachment and of cordial obedience cannot be so apparent, as where love is the great influential principle of rule. It is true, that even Christians are far from duly cherishing a proper spirit, and pursuing a becoming conduct, and also, that the Israelites were a typical people ; but it does not follow, that the evil practices in which the latter often indulged, are now compatible with genuine piety. That there is a difference between the former and the present state of things, is obvious from the fact, that it cannot now be said of any precept, “because of the hardness of your hearts God hath given you it.” Many of the things done by the Israelites, would, according

to the laws of Christ, instantly exclude from Christian fellowship.

After the judicial code was established, Moses much more explicitly delivered the general law of love, and he exhibited much that was fitted to command the affections ; but this is not the most prominent feature of that code itself. It is in connexion with the spiritual promises which were made to their fathers, as bearing on the spirit of that dispensation in which his law has terminated, that the spirit of love most prominently appears ; though indeed, not exclusively ; for the people were called to rejoice in the service of God, and they are blamed for not serving him with joyfulness and gladness of heart, on account of his abundant goodness. Deut. xvi. 14, 15, and xxviii. 47, 48. Still, however, there is a striking similarity between the spirit of human legislation, and that of God in the ancient economy. Now, if this correspondence between earthly governments, and the government of God in Israel, existed in regard to legislation, it cannot be questioned, that a correspondence existed between them in their executive capacity.

That God required, however, the obedience of the heart, is evident, from his preliminary address to the people when about to establish the covenant at Sinai. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. Exodus, xix. 5. And what can obeying his voice indeed, be, but the obedience of the heart ? This is confirmed by the express prohibition against so much as coveting any thing that belonged to another, which we find in the tenth of these commandments

which were delivered immediately by God. The language of this commandment proves, that in all the ten, the disposition of the heart as well as the external act, was the object of the lawgiver. It is thus, at once, a comment on the meaning, and a guard for the observance of the foregoing precepts, and by parity of reasoning, of all commandments whatsoever. The importance of this is obvious from the declaration of the Apostle of the Gentiles: I had not known sin, but by the law; for I had not known lust, (or that the desire of the heart was sinful,) except that the law had said, thou shalt not covet. Rom. vii. 7; a declaration which decidedly applies the language of the precept in question, to the whole commandments of the law. The same principle is established by our Lord, when he says, that on the two commandments of love to God with our whole heart, and love to our neighbour as to ourselves, hang *all* the law and the prophets. Matth. xxii. 36. And it may be added, that this principle is one thing which serves to distinguish between the first and the second of the ten commandments. Now, those ten commandments are called the words, that is, the laws of the covenant. Deut. ix. 9—11. Not that they were the only laws of it; but that they formed a summary of moral duty adapted to the state of the people, and were connected with all the statutes and commandments which were delivered to them. And it was in reference to them, and not merely to the general law of love which called them to love the Lord God with their whole heart and soul, that Jehovah exclaimed, “O that there were such an heart in them, that they would fear me and keep all my com-

mandments, that it might be well with them and with their children after them." Deut. v. 28, 29.

It merits particular attention, that though many of the things of which the Mosaic law took cognizance, were such as are embraced in human legislation: It also contained many prohibitions which human tribunals could not easily reach, and that these were sanctioned by penalties which Jehovah himself undertook to execute. A special interference for the detection and punishment of guilt, is implied in several of the Levitical institutions. As for instance, in the case of the man who should compound an oil similar to that appropriated to the sacred use of the sanctuary. Exodus, xxx. 33;—of him, who in a state of uncleanness partook of the peace offering of the Lord. Lev. vii. 21—25;—of him, who on the great day of atonement, did any work, or neglected to afflict his soul. Lev. xxiii. 29;—of him, who presumed to eat blood. Lev. xvii. 10; and in that of the soul that did any evil presumptuously. Num. xv. 30. Such cases of offence could not always be proved by evidence, and might easily escape detection. And the denunciation of a direct interposition to detect and punish such evils in certain cases, would serve to keep alive the conviction, that Jehovah saw in secret as well as in public; and also, that he took cognizance of the heart as well as of the life, though he did not always visibly act upon what he thus saw. And when, as in the case of the law of jealousies, he did actually and visibly interpose; the convictions in question would be deepened. It follows then, that not only did he require visible obedience, but obedience

also in secret, and of course, also the homage of the inner man.

It is true, that many of the services required of the Israelites, consisted of carnal observances ; but whatever they were, it became the servants of God to do them with the heart. Are not the exercises which menial servants have to perform to their masters, as carnal in their nature, as were the services in question ; and yet, they are exhorted to perform the services required of them heartily, as to the Lord, and not merely to men ; and in singleness of heart, fearing God ? Col. iii. 22—24 ; Ephes. vi. 6. And besides, are not certain directly religious duties connected with external observances under the Christian, as well as under the Mosaic economy ? But who would infer from this, that external institutions require only an external obedience ? Are they not, on the contrary, designed to be assistants to the mind in spiritual devotion ? The multitude of such rites under the Levitical economy gave occasion, indeed, to a fearful display of that evil propensity in man, which leads him to rest in outward observances, to the neglect of the power of godliness ; but in this, we see only the corruption of the human heart ; it does not determine the extent of the requirements of Heaven. The same spirit is displayed in the abuse of the few and simple institutions of the Christian economy. The fact is, that creatures such as we are, require the aid of external observances, though their number and their nature must, of course, correspond with the genius of the particular dispensation under which we are placed : But in whatever circumstances we are placed, the obedience of the heart must

be required ; for otherwise, a spirit of empty formality would be fostered by the very tenor of the law, and not merely in consequence of human corruption.

It appears, then, that not only did Jehovah require the heart, as even human legislators virtually do ; he was perfectly aware, whether such obedience was yielded, which the latter can by no means always be ; and when he *saw fit*, he rewarded or punished accordingly by his immediate interposition. While, therefore, there was a resemblance between his government, and that of an earthly sovereign, there was also a considerable difference. In so far, however, as there was a resemblance, the one is illustrative of the other. And a view of the administration of the kingdom of Israel, will serve to show, that the likeness is not small.

It has already been stated, that we ought to distinguish between the legislative character of God, as the king of Israel, and his executive character as such. In the latter, the external conduct of the Israelites was the rule according to which he generally dispensed punishments and rewards ; while in the former, he required the obedience of the heart. In the latter capacity, he did not generally avail himself, as it were, of his omniscience ; but treated men according to their visible behaviour : Just as an earthly government may not always avail itself of the knowledge it may happen to have, of the secret indifference or hostility of some of its professed friends. His object, for instance, in punishing Ahab and his family, was to express his displeasure against their idolatries ; but if, when Ahab humbled himself and rent his garments, God had acted towards him on the ground of what he knew to be the

state of his heart, and knowing him to be still unchanged in mind, had proceeded to punish him as he really deserved, his object in the dispensation would not have been gained. For whatever were the motives of Ahab, they were unknown to men ; and if no difference had appeared in the divine treatment, they would have concluded, that it was vain to repent, or to turn from sin. It seemed good to him, therefore, to treat Ahab in the present life, as if he had been sincere, or according to his profession of repentance ; and to reserve the punishment of his insincerty to that future day, when the secrets of all hearts shall be revealed, and when the rectitude of the divine judgment shall be fully manifested to all.

In connexion with this, it deserves to be considered, that He who knew the secrets of the heart, sometimes conferred favours, not upon this principle, but because, though he could not approve of the views and motives of the actor, yet the actions themselves were subservient to his great designs. Thus, he rewarded Nebuchadnezzar for his service against Tyre, by giving him the land of Egypt. Ezekiel, xxvi. 1—7 ; xxix. 17—20. And he rewarded Cyrus for his work against Babylon, by giving him the hidden riches of secret places. Isaiah, xlv. 3.

On both of the principles now mentioned, he gave the victory to Abijah the son of Rehoboam. It is clear, from 1 Kings, xv. 2, 3, that he was by no means a pious man ; yet the Lord prospered him, because of the profession which he made, as recorded in 2 Chron. xiii. 4—12. And he rewarded his heroism and his firmness, as a king, for David's sake and the establish-

ment of Jerusalem, in subserviency to the accomplishment of the promise concerning the Messiah, who was in the loins of the family of David; and concerning the establishment of that kingdom, of which the kingdom of Judah was a figure. As one object designed by the law, was to keep the seed of Israel a separate people, that the accomplishment of his promise to Abraham, that the Messiah should descend from him, might be evident, and that the way might be prepared for the fulfilment among them of the many prophecies concerning the Redeemer; it is easy to see, why measures which tended to preserve the separation in question, were crowned with success, whatever might be the personal character, or the motives of the actors: And also, why external obedience was in the common sense of the expression, rewarded by temporal benefits, seeing this obedience served in a measure, to preserve the desired separation.

It is a mistake to say, that as the Sinai covenant promised only temporal rewards in connexion with obedience, and denounced temporal judgments as the punishment of rebellion; therefore, nothing more than external obedience could be required. This conclusion by no means follows the premises. Surely, the goodness of God in giving us the blessings of health and prosperity, lays us under an obligation to love him, as thus revealed to us. That it does so, is evident from the declaration of Scripture, that even the nations who were suffered to walk in their own ways, without the benefit of that special revelation which was granted to Israel, were laid under obligation to seek after and to worship God, according to the light in which he ap-

peared to them ; and because of the goodness he displayed, in “ giving them rain from Heaven, and fruitful seasons, filling their hearts with food and gladness.” Acts, xiv. 16, 17 ; xvii. 26—28. And is not he entitled to gratitude for the removal of affliction, considering that it is of the Lord’s mercies that we are not consumed ? Can we fail to see, then, that the deliverance from Egypt,—the manna and the other benefits bestowed in the wilderness,—the gift of the land of Canaan, and of the many enjoyments which were there possessed, though all of them were in themselves but of a temporal nature, certainly laid the Israelites under very strong obligations to serve the Lord with the whole heart ? It is, accordingly, expressly said to them : “ If ye will hearken diligently unto my commandments, to love the Lord your God, and to serve him with all your heart, and with all your soul ; I will give you the rain of your land in his season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.” Deut. xi. 13, 14. They must have been bound in common with all mankind to love their Creator supremely ; and the special blessings which they received from him could not be lessened, but must rather have been enhanced by their coming from him in the character of their peculiar king ; and they must, therefore, have increased their obligations to him.

Add to these considerations, that the peculiar favours granted them were connected with a particular revelation respecting the Redeemer, who should spring from among them, and that to him their whole economy had a reference. The temporal blessings of the cove-

nant were connected with the superior blessings of the knowledge of the true God, and with institutions of worship, calculated to illustrate the promise of redemption ; and so to cherish those principles which produce cordial obedience to him, as at once, their peculiar king, and the moral governor of all. And thus, the law of Moses, so far from superseding the spiritual promises, was added unto them, and was subservient to their accomplishment. If the people did not yield the obedience of the heart, though on the principles we have stated, they continued to enjoy the earthly inheritance in connexion with external obedience ; yet the judgment of Heaven awaited them in another world, where God will appear as the judge of all, and where every man shall individually be judged according to the state of his heart. And if, on the other hand, the law of Moses punished them only with temporal judgments, even when they openly violated it ; yet they were individually liable to that future judgment, which is appointed for all men after death ; for as the Mosaic law did not supersede the promises confirmed in Christ ; so neither did it supersede the sentence of condemnation denounced against every soul of man that doeth evil, whether Jew or Gentile ; “ for there is no respect of persons with God.” Rom. ii. 6—11. It was in that case, as it is with a Christian Church. Individuals are admitted there on a credible profession ; but this does not interfere with the solemn declaration, that all the churches shall know, that their great head searcheth the reins, and trieth the hearts, and will give to every one according to his works. Rev. ii. 23.

It is incorrect, then, to say, that the mere circum-

stance of descent from Abraham, entitled the Israelites to the blessings of Canaan ; for their possession of those blessings was connected with at least, such a profession of attachment to the God of Abraham, as was expressed by a declaration of their faith in the promises which formed the basis of the old covenant, and by the external observance of the law of Moses. And besides this, the law itself required that such profession should be the expression of the heart ; and many warnings were given against the sin of hypocrisy, though in its actual administration, as the political code of the nation, such a profession of regard to the law was sustained, as is acted upon in the administration of the kingdoms of the world.

It is not correct to say, that though this be true in regard to things which are, strictly speaking, of a civil or political nature, it does not hold true in regard to what was, in itself, of a religious character : For under that economy, the two things were blended.

The commonwealth of Israel was entirely of an extraordinary nature, and nothing like to it can possibly exist now. It was designed to prepare for the establishment of a kingdom which is not of this world. It was, therefore, limited to a certain period, and was utterly destroyed ; when on the coming of the Shiloh, and the gathering of the peoples to him, the sceptre departed from Judah, and the lawgiver from his descendants. Religion and policy were so united with them, that he who violated any of the sacred rites, was looked on as an offender against the state ; for Jehovah was not only the divinity whom they worshipped ; but also the Monarch to whom they yielded the honours

which belong to the supreme head of the government. The same things which in one view were acts of religion, were in another acts of obedience to the law of the state. Hence, the public oaths of the people were of the nature of oaths of allegiance. Accordingly, innovations in religion, and offences against it, were punished by the temporal sword of the kings of Israel ; a thing which did not arise from their office, considered as civil rulers ; but from their peculiar character as the deputies of Jehovah, in the singular relation in which he stood to that people. In a word, as in other kingdoms, what is contrary to the public good, and the honour due to the prince, is punished by certain civil or political penalties ; so, in Israel, whatever was contrary to religion, and offended God, was punished in a similar manner.

It is true, that the kingly and the priestly offices were preserved distinct ; for Uzziah was struck with leprosy, for presuming to offer incense. 2 Chron. xxvi. 16—21. And hence, we read of “the matters of the Lord, and the matters of the king ;” the former being the matters which respected the worship of God in the temple, the charge of performing which, was given to the priest. 2 Chron. xiii. 10, 11 ; and the latter, those things which respected the other interests of the kingdom. But though the former were particularly sacred, there was also a sanctity attached to the latter, for the people were a holy nation. Besides, though it belonged to the priests actually to conduct the peculiar worship of the temple, we find the king giving them commandment, that the worship in question, should be offered according to the law. 2 Chron. xxix. 3—11,

20—36, and xxxv. 1—6. And even when Jehoshaphat distinguished between the matters of the Lord, and those of the king; he at the same time, gave a solemn charge to those who were to judge of the former, as well as to those who were to judge of the latter. 2 Chron. xix. 9—11. The priest and the king were in the exercise of their several offices, both deputies of Jehovah, as the head of the state, though each had his appropriate place. They typified in different, but connected respects, the Saviour who unites the royal sceptre with the priestly censer, and sits “a priest upon his throne;” and in whom, though the two offices are joined, each has its appropriate and special exercise and use. And the observance of this distinction between them, is of great importance in the Christian life. We read of the princes and the king, as well as of the priests and the prophets of *Zion* and *Jerusalem*; the former being sacred characters, as well as the latter; for both were connected with that body of which the Church of Christ is the antitype. Lam. ii. 1, 2, 6; Zephaniah, iii. 3, 4; Ezek. xxii. 26—28.

It follows, then, that the conduct of the Jewish kings and rulers, in relation to the things of God, originated in their peculiar character, as the representatives of Jehovah, the king Israel; and as figures of Him who now occupies that throne, of which, the throne of David was an emblem. In him the type is fulfilled; for he himself is to order and to establish his kingdom, from henceforth, even for ever. Isaiah, ix. 6. His kingdom is not of this world, and it never was meant that the type should be fulfilled in any earthly kingdom. John, xviii. 36. Jesus is the sole king of his

Church, from him proceed all its laws and institutions, its blessings and immunities, and he reigns over it without a deputy. He has appointed rulers, indeed, for the benefit of his churches ; but their office is not like that of the rulers of the nations. Luke, xxii. 25 ; 1 Peter, v. 3.

There is an evil principle in the heart of man, which leads him to rest in external forms and services ; and unhappily, this evil principle perverted the materiality and the visibility of the Levitical rites, into an occasion of fostering itself ; for the Jews rested in the flesh, or the mere carcase, as it were, of the law. In a similar way, it perverted the actual administration of the government of Israel, into an occasion of strengthening that propensity in man, which leads him to rest in the discharge of what are denominated social and relative duties, to the neglect of that love to God, which is the first and the great commandment ; and which is also the impregnating principle of all proper obedience to the second. And farther, that corrupt principle which occupies the heart with present things, to the neglect of their adorable author, displayed itself in the undue attachment of the Jews, to the temporal benefits enjoyed by them in Canaan.

They confounded that temporary constitution of things, which was designed merely to subserve the accomplishment of the spiritual promises, with the end to which it was only a means. Some of them, however, acted very differently. Thus David says, " Who can understand his errors ? Cleanse thou me from secret faults." Psalm, xix. 12. Now, by secret faults he does mean, merely faults which were done in secret ; for

he distinguishes them from presumptuous sins, ver. 13; and sins done in secret, might be done presumptuously, as well as evils which were done in public. He must of course mean, evils which were done by him in heart, while he was not at the time, fully aware of the sinful workings of his mind. In a word, the nature and administration of that economy were such, as to be a remarkable touchstone of character. It served to lay open the whole likings and dislikings of the heart. But was the law therefore evil? Far be it. It only discovered the evil tendencies which already existed, and the abuse of it was the crime of the people. For as has already been stated, one design of that extraordinary and immediate providence which was exercised over Israel, was to convince mankind, that he who thus visibly dispensed both good and evil in the present world, would in a future state, bring into judgment every secret thing. And hence, it was connected with the previous revelations which had been given of a Saviour and a judge, who should appear to the salvation of all who believed in him, and to the condemnation of all who rejected him.

The true character of man, however, has thus been developed. For the same principles which appeared in the Jews, are common to all,—men still trust to external observances and to mere social morality; and their hearts are still set upon the world. And nothing but the power of the Gospel of peace, can bring mankind to the love of God in his holy and spiritual character,—to delight in giving him the whole affections of the heart, and to place their happiness in his favour and fellowship. Where this spiritual taste does not exist,

there may be the semblance of obedience ; but it will be viewed as a task,—it will be a dreaded penance ; or if there be any pleasure in it, it will be but a self-righteous complacency. But when the guilty conscience has been calmed and purified by the blood of atonement,—when the heart is renovated by the powerful energy of the love of God, and when happiness is found in the favour and fellowship of God, then obedience becomes the very element of the soul. The state of the heart becomes the great object of attention, and not the mere letter of the law. The question is not, how little may I do and yet get to Heaven at last ; for the inquiry is, “ What shall I render to the Lord for all his mercies towards me ? And how much of Heaven may I enjoy, even in the present world, in acts of obedience and in holy fellowship with God ?

SECTION II.

OF THE NEW COVENANT RATIFIED BY CHRIST.

THE covenant established with Israel, was in many respects, a figure of that which has now been confirmed by the sacrificial blood of Emmanuel, and was designed to illustrate it. These are called the two covenants by way of eminence, and they are also denominated the first and the second, the old and the new covenants. The latter is called the new covenant ; because, whenever it was ratified by the death of Christ, the former as its type waxed old ; and it is called the everlasting covenant, because it shall never like the former vanish away. It is true, that the promises which constitute this covenant, were in substance given immediately after the entrance of sin, and that they were included in the covenant established with Abraham ; and also, that they are expressive of an eternal purpose, for every thing respecting the salvation of man was fixed from eternity in the counsel of Heaven. But let it be considered, that it is not promises simply that form a covenant ; it is promises confirmed by sacrifice. Hence, as has already been stated, the promises to Abraham were not called a covenant, till they had thus been typically confirmed. Gen. xv. 9, 10, 18 ; and the very phrase, which signifies to establish a covenant, denotes

the act of cutting off a purifying victim. Though, therefore, the promises in question, existed as promises long before the Sinai covenant was established ; yet as they were not fully ratified till the death of Christ, so till then, they had not, properly speaking, a covenant form. Accordingly, the making of the covenant was the subject of promise, even in the days of Jeremiah. Chap. xxxi. 31—34. The promises in question, are indeed, spoken of as a covenant before ; but this is because the prophets, in predicting their complete ratification by Christ, naturally give them the appellation to which they should then be entitled ; and also, because they were typically ratified by the Patriarchial and Levitical sacrifices. Nothing is more common, than to give to the type the name of the antitype, and also of the thing which it represents as done by the latter. Since, therefore, Christ was by the sacrifice of himself to confirm the everlasting covenant, it was quite natural to give the name covenant (*berith*) to the typical victim itself, and to that which represent the confirmation of the covenant of peace. And moreover, the promises in question are so called ; because God, to whom the future is the same as the present and the past, and “who calleth things that be not, as though they were,” speaks of them as if they had already been ratified ; it being as certain, that they should in due time be confirmed, as though they had actually been so already. The everlasting covenant, then, was not properly established as such, till the Redeemer appeared in our nature, and confirmed it by his sacrifice ; for it was made “in his blood ;” and hence, his language at the institution of his supper : “This cup is

the New Testament, or covenant, in my blood, which is shed for you." Luke, xxii. 20.

Since, however, it was the subject of promise before the actual advent of the Saviour, believers in every age, before and under the Levitical law, as well as since the actual accomplishment, of his work have all been saved in the same way. The blood of the great atonement had a retrospective efficacy, as the procuring cause of redemption to believers who lived before it was made ; for, in pardoning sin, and communicating the blessings of eternal life, there was then a prospective regard to the death of Emmanuel, as to a pre-determined event. Rom. iii. 25, 26 ; Heb. ix. 15.

The word which is rendered covenant in the New Testament Scriptures, signifies either a covenant or testament ; but is most frequently rendered covenant by our translators, though in some instances, they have followed the vulgate in rendering it testament. It is used in the septuagint, wherever the Hebrew word, which properly denotes a covenant occurs, with but two exceptions, and in neither of these is the idea of a testament introduced. Without entering minutely into this subject, suffice it to observe, that the economy of redemption, considered as proceeding from Jehovah, the offended lawgiver and judge, and as consisting of gracious promises in behalf of the rebellious, made *to* Christ, as a public head, and made *to Him* on the ground of his offering up himself as a propitiatory sacrifice, cannot be of the nature of a testament properly so called. The Father who made these promises, could not at the same time act as mediator ; and it needs not to be mentioned, that being the immortal God, his death is impossible.

The idea of a testament can only, at all events, apply to Emmanuel, God in our nature ; and to him, considered as *himself* making the promises in question to sinners, as the great dispenser of the promised blessings, and as entitled to communicate them on the ground of that propitiatory work, which he finished by his death, as the great mediator. But it does not appear, that the latter subject is that treated of by the Apostle, in the only passage where the idea of a testament seems to be introduced, namely, Heb. ix. 16—19. He is speaking of the promises, considered as made *to* Christ, though certainly made to him in behalf of sinners, and not of them considered as made *by* Christ ;—as possessed of the promised blessings in reward of his work, and as entitled on that ground to bestow them upon men. Considered in the latter view, they are made *by* Christ, and in this view alone, are they of the nature of a testament. But in the passage in question, he is represented as a mediator ; and therefore, it cannot be of this view of them that it speaks ; for He does not mediate between himself and sinners ; but between God and them. The former view of the promises is of course meant. The meaning then, cannot be, that where there is a disposition, there must of necessity be the death of the disposer, since it is God who is here introduced, as giving the promises through a mediator. Besides, the simple death of a testator, however gentle, ratifies his testament ; but the confirmation of a covenant, requires the violent and bloody death of a sacrifice, and such certainly, is the death here intended. The Apostle had in chap. viii. introduced the subject of the better covenant which has

now been established through Christ ; and referring to the covenant which had formerly been made with Israel, he calls the latter, in chap. ix. 1, the *first* covenant. Having adverted to its peculiar ordinances, and the inefficacy of its sacrifices, he goes on to state the superior excellence of the sacrifice of Christ. And then, he in particular, dwells upon the immense difference that there is between the sacrifices by which the old covenant was confirmed, and that by which the new has been ratified. The subjects in question, are certainly the two covenants. The word rendered testator in verse 16, is not a substantive, but a participle, or participial adjective derived from the same root, as the word here rendered testament, but most frequently in Scripture, covenant, and it must have a substantive understood ; it belongs to the second aorist of the middle voice, which has a passive, as well as an active signification. Now, as the reference is undeniably to the ancient mode of ratifying the covenants, which had been formerly established by God with his creatures, and as this was always by sacrifice, no objection, of course, can be taken from other covenants. And as the word (*berith*,) which signifies covenant, was applied both to the *sacrifice*, and to the *covenant itself* ; it is easy to see, that the word rendered testator, is very naturally used to denote the appointed victim by which the covenant was to be ratified. It is not given to the disponent of the blessings ; but to the disposition itself, and to the sacrifice which confirms it. The word is just the “*berith*” of the old dispensation ; and the Apostle is only stating the simple fact, that wherever God made

a covenant with his sinful creatures, there must necessarily be the death of the victim, by the cutting off of which, the covenant was confirmed. It is in reference to the manner of the Old Testament Scriptures, and not from a predilection for alliteration, or harmony of sounds, that he adopts this phraseology.

In confirmation of this, let it be observed, that the expression, "a testament is of force after men are dead," is not the language of the Apostle. The expression, "after men are dead," is literally "*upon*," or "*over dead*." And the connexion shows what supplement is necessary. It is true, that even where *men* must be the substantive, the adjective *dead*, is used without it; but it does not follow, that the word *men* is the substantive understood here. The connexion must, in every case, determine what the substantive intended is. Now, as has justly been said: "The change of the meaning from covenant to testament seems unprecedented; the mediator of a testament, the blood of a testament, are expressions to which it is difficult to annex any precise ideas; and the Sinai covenant can hardly, in any sense, be called a testament."^a The meaning of the Apostle then, appears to be this: "And for this cause he is the mediator of the new covenant, that by means of death for the redemption of the transgressions, that were under the first covenant, they which are called might receive the promise of eternal inheritance. For where there is a covenant, it is necessary, that the death of the appointed victim should be exhibited; because a covenant is confirmed over, or (as the preposition *epi*

^a Scott, on Rom. ix. 15—17.

here used, when connected as it is in this passage, may be rendered) through, or by means of, dead victims ; since it is not at all valid, while the appointed victim is alive."

Now this position is completely proved, by the passage which he immediately quotes, in regard to the manner in which the first covenant was confirmed ; and it is most natural to understand him, as using the Greek term, he employs, in the sense of the Hebrew term used by Moses. The old covenant was not dedicated without blood, but by means of it ; and the whole sanctuary, and almost every thing in Israel, was purged by blood, and without shedding of blood there was no remission. But this account of the confirmation of the first covenant, is no proof of the supposed assertion of the necessity of the death of a testator, in order to the validity of his testament ; so that on this supposition, the reasoning from the passage in Exodus, xxiv. 3, 7, 8, is inconclusive. And why is it, that in that passage the word covenant is used in our version ; and here where the Apostle quotes it, the word testament is employed ? The same question may be asked, in regard to our Lord's words in instituting his supper, where he obviously alludes to the very passage ; and yet the word testament has, without reason, been introduced instead of covenant. At all events, the utmost it would seem, that can be said is, that the Apostle argues, that as the death of a testator is necessary to give validity to his testament, so the death of a suitable sacrifice is necessary to confirm a covenant. According to this view, the idea of a testament is introduced purely for the purpose of illustration.

When we consider, that the term rendered covenant is connected with the blood of sacrifice, and with a priest and mediator, which do not belong to a last will or testament, but only to a covenant ; the above view of the passage, seems to use the language of a writer already quoted ; “the most obvious, and consonant to the Apostle’s general way of reasoning.”^a But granting the propriety of keeping up throughout, the idea of a testament, and supposing the meaning to be, that the covenant of God is like to the deed of a person making a conveyance of his property, as he sees meet, by way of grant, disposition, or will ; this view of the subject will correspond with that which has, in the foregoing pages, been given of the covenant, as consisting of free promises. And as the great thing is to have a just view of the substance of the gift of God, there is the less occasion for dwelling longer on the discussion in question.

Let the covenant itself be considered as delineated in Scripture. God speaking by the Prophet Jeremiah, says : “ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt : But this shall be the covenant that I shall make with the house of Israel ; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and

^a Scott, on Heb. ix. 15—17.

they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord ; for they shall all know me, from the least unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and will remember their sins no more." Chap. xxxi. 31—34. Now, the last of these promises exhibits both the ground on which the others are made, and the means by which they are fulfilled ; and it is, therefore, in the strictest sense, of an absolute nature ; for it exhibits the medium through which the blessings promised are bestowed, as entirely the doing of Heaven. God does not say, "I will forgive their sin, and will remember it no more ; *for* I will put my law in their inward parts, and write it in their hearts ; as if his object were to fit them for redeeming themselves ; but, "I will put my law into their inward parts, and write it in their hearts ; *for* I will *forgive* their iniquity, and will remember their sin no more." This last promise, then, exhibits the ground on which all the promises are made.

Accordingly, the word rendered "merciful," in the passage quoted from the Prophet, in Heb. viii. 12, signifies propitious, and denotes both the sacrifice or oblation appointed to be offered for sin, and the mercy and forgiveness bestowed through the atonement. A word of the same import is rendered propitious in 1 John, ii. 2, and iv. 10 ; and also in the Greek translation of Psalm, cxxx. 4, and Dan. ix. 9 ; where in our translation, it is rendered forgiveness. The reference is to the propitiatory blood of sacrifice ; and there can be no doubt, that the promise in question, is a promise not only of forgiveness, but of forgiveness through the pro-

pitiation of Christ. This is evidently the interpretation given of it in Heb. x. 15—18, where the Apostle explains remembering sins no more, to be the remission of them through a sacrifice already offered, and not to be repeated. Under the old covenant there was a constant repetition of sacrifices, and particularly of the annual atonement, in which there was a remembrance again made of sins every year, because the blood of bulls and of goats could not take away sins ; but where God forgave iniquities, so as to remember them no more, there is no farther atonement either required or necessary. The remembrance of sin intended in the promise, is the judicial remembrance of it, both as it regards punishment, and the requiring additional sacrifices of expiation. Thus, the Holy Spirit has testified in these words, as the Apostle reasons, that by one offering Christ hath perfected for ever all who are sanctified, or consecrated to God by his blood. Heb. x. 14. The promise, then, includes the perfect and everlasting removal of guilt, by the expiation of Jesus, as the ground on which all the promises of the covenant are made.

All of them are in the first instance made to Him as a public head, and in behalf of sinners. He saith, not and to seeds as of many ; but as of one, and to thy seed, which is Christ. They are made to Him, on the ground of his perfect righteousness ; for as Emmanuel, he became obedient unto death, even the death of the cross. As the promise of life to the first Adam as a public head, had connected the life of mankind with his perfect obedience ; so the promises of redemption and of eternal life in the heavenly paradise, are connected

with the mediatorial work of the second Adam, as the prime heir and first born of the family of God. Accordingly, though the covenant is said to be made with the house of Israel; yet the promises are directed to another person. I will be to *them* a God, and they shall be to me a people. All the covenants recorded in Scripture, were established with parents or ancestors, for the benefit of their respective offspring; and as these, in certain respects, all typified the everlasting covenant; its promises must, in the first instance, be made to the public head of the redeemed. To him they are accomplished, and all his brethren inherit in his right. The everlasting covenant is said to have been confirmed in his death. By his atoning sacrifice, every moral impediment in the way of the communication of the blessings of redemption has been taken away. God appears to be just, while he justifies the ungodly; because sin is expiated, his law is magnified and made honourable, and his character and government are completely vindicated. On this ground, the salvation of his church is secured to the Saviour. He did not die at a peradventure. He had the promise of his Father, that a seed should serve him, that he should be a light to the Gentiles, and the salvation of God to the ends of the earth.

The gift of a people to him, is a proof at once, of the divine love to sinners, and of the confidence and delight of God in Him as the Saviour. This was "the joy set before him." It is a great part of the reward of that wondrous work which he finished on Calvary. The covenant then, explicitly informs us, how such promises as the following shall be fulfilled: "He shall

see his seed." "Thy people shall be free-will offerings in the day of thy power." "The pleasure of the Lord shall prosper in his hand." "He shall see of the travail of his soul, and shall be satisfied."

Now, all these promises are connected with his making his soul an offering for sin; his bearing the sins of many, and his making intercession for transgressors. They are, therefore, connected with his sacrifice, in the same way as the promises in which the covenant is summed up by the prophet Jeremiah. They all proceed upon the principle, that atonement has been made for sin, and that an honourable channel has been opened for the free communication of their precious blessings.

When the atonement of Christ is represented as the moral ground, on which the blessings of the everlasting covenant are bestowed, the meaning is not, that by his death, he purchased the promises, or that by giving an exact equivalent, he, properly speaking, purchased the spirit of God, and the blessings which he applies to the soul. When great exactness or precision is not necessary, such an expression may be overlooked, because it is generally understood to mean, that all benefits come to sinners as a righteous remuneration to him, or are bestowed upon them, through the medium of his work. But it is best to adhere to the language of Scripture, in which the word purchase, as well as the word redeem, when the salvation of sinners is the subject, is always applied to persons, though of course, in relation to their circumstances. Christ is said to have purchased the church with his own blood, Acts, xx. 28; and believers are said to have been bought with

a price. 1 Cor. vi. 20 ; and they are called a peculiar people, or rather a people for a purchase. 1 Peter, ii. 9. The word purchase is sometimes used in the same sense with the word redeem, which includes the ideas of deliverance both by price and by power. Thus, it is said of Israel : Fear and dread shall fall upon them, (the Canaanites ;) by the greatness of thine arm shall they be still as a stone, till the people pass over, O Lord, till the people pass over, which thou hast purchased. Exodus, xv. 16. Remember thy congregation, which thou hast purchased of old. Psalm, lxxiv. 2. He brought them to the border of his sanctuary, even to this mountain which his right hand had purchased, that is, which he had acquired and provided for Israel by his power ; for there was no price laid down for it. The purchased possession mentioned in Ephes. i. 14, does not mean Heaven, but the Church of God. The word is the same with that used by Peter, in the passage last quoted, and which signifies purchase. The portion, possession or inheritance of the Lord, is his people. Deut. xxxii. 9. The redemption spoken of is yet future, and is to take place at the last day ; but if Heaven be purchased, it was so at the death of Christ ; and the redemption of it, therefore, cannot be future, as is that here spoken of. And from what is it that Heaven can be redeemed ? Not from the effects of sin surely, for it never was defiled ; nor from the power of an enemy, for none such were possessed of it. But redemption applies well to the people of God ; because till the resurrection of the body, they cannot be said to have obtained complete deliverance from the effects of the curse. Were it not that the language in question

has led some to conceive of Christ, as paying a price in the way of an equivalent, for the gift even of the Holy Spirit, as well as of other blessings, there would not be the same objection to it. But it is of importance to understand, that the blessings of salvation flow from the sovereign and free grace of God; and that the death of Christ did not purchase the divine love, or the promises which flow from it; but only opened an honourable channel through which it flows to the guilty, in the fulfilment of those promises, in a way which, at once glorifies the righteousness, and exalts the mercy of Heaven. The death of the Redeemer, so far from being the price of the divine love, is itself the most splendid proof of that love. In consequence of the guilt and the depravity of man, there were many moral impediments which obstructed the communications of the divine goodness; and till these were removed, God as the moral governor of the universe, could not consistently with the honour of his character and government, and the good of the creation, receive them into his family, and bless them with the mercies of his covenant. “It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” And thus by the atonement of Christ, all those impediments which stood in the way of the communication of the divine goodness to sinners are completely removed. The death of Christ is represented, not only as a sacrifice for sin, but also as a ransom price paid for the redemption of sinners. He came to give his life a ransom for many. Matth. xx. 28; Mark, x. 45; and he is said to have

given himself a ransom for all. 1 Tim. ii. 6. Sinners are by nature under a sentence of death and condemnation, and are therefore liable to everlasting misery ; and to redeem them from the punishment to which they are exposed, and to procure their pardon and acceptance, the Saviour laid down his own life as a ransom for their souls. His people are therefore called a purchased possession, and are said to be redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. i. 18, 19.

But this is quite a different thing from a proper purchase of the promises themselves. The latter would expel all grace from the covenant, except that of the surety ; for in regard to the lawgiver, it would in that case, be only a covenant of justice. Whereas, the whole plan of salvation, and the promise of eternal life, with all comprehended in it, have their origin in the sovereign and abundant grace of the offended Jehovah : And the mediatorial work of the Saviour is the means, not of obtaining the formation of the plan ; but of carrying it into execution. Heb. x. 5—10. *a*

The promises of a Saviour, and of the accomplishment of his work, are absolute promises, inasmuch, as they are given irrespective of any thing good in the character of the objects of mercy. And in like manner, the promises of the first communication of spiritual life, and of a spiritual relation to God, may be so denominated. Immediately before the law is written in the heart, the soul is dead in trespasses and sins : And

a Gibb's Sacred Contemplations, page 194—196.

immediately before Jehovah becomes the God of the redeemed, they enjoy no such blessings ; so that nothing in them can lead to the gift of such benefits. Such promises, then, must be considered in the following views : First, as made to the Redeemer on the ground, or condition of his mediatorial work, and as ensuring to him the success of his undertaking : Secondly, as made to the faithful in Israel and Judah, who are put for the existing Church of the living God, and as affording to them, and to the Church in every succeeding age, an assurance of the enlargement, the purity and the blessedness of that sacred society : And thirdly, as an exhibition of the cause or spring of salvation ; namely, the free, rich, and sovereign grace of the Almighty.

In the last of these views, they are of use both to believers and unbelievers. They remind the former of the spring from whence all their blessings come, and serve to direct them to look for the continuance and enlargement of the gifts of Heaven, from the same grace which originally called them from darkness into light. And they teach the latter, that no previous holy qualifications are required, in order to warrant a sinner to come to the Saviour in the confidence of obtaining mercy ; and they serve to encourage them to cast themselves into the arms of that sovereign mercy, which reigns through the righteousness of the glorified Redeemer. They are designed to encourage the backslider to return to God, and to induce sinners of every class and character to abandon, at once, every self-righteous hope, and every despairing fear, and to come as they are, to the fountain opened for sin and for un-

cleanness. It is in the way of leading men to do this, that the promises in question are fulfilled. The Gospel which they are called to believe, respects the perfection and all-sufficiency of that propitiation, on the ground of which these promises were made to the Saviour; and the readiness of God to impart the promised blessings, as exhibited in the nature of the promises themselves; as illustrative of the self-moved love from which they have sprung, and the gracious manner in which they are accomplished. What are men called to, but to rest on the finished work of the Saviour, and to look for salvation as the gift of God through him? Isaiah, xlv. 22. There is nothing in this incompatible with the glories of the grace of God. What of this nature can there be in resting on a work finished by another, and imploring the blessings of redemption for its sake? When a beggar asks an alms, and confides in the liberality of the man he addresses, the freeness of the gift received is not thereby lessened. It cannot be necessary to an alms being a free gift, that he should neither ask it, nor confide in a testimony he may have heard borne to the beneficence of him who bestows it. And neither can it be incompatible with the freeness of divine grace, that its blessings are bestowed in connexion with the prayer of faith, in the finished work of the Saviour, and in the mercy of God as revealed in the Gospel, and particularly, in the promises of the covenant of peace. It might as well be said, that the weary man rests on his act of resting, and not upon the rock on which he leans; or that a man's disclaiming his own righteousness is his righteousness, as that faith is itself the ground of confidence

in the sight of God, or the procuring cause of the blessings of redemption.

But while there are promises *of* grace, there are also promises *to* grace. In other words, as there are promises of the first communication of that holy influence, which leads to the Saviour, and renovates the heart ; so there are promises of enlarged communications of the grace of God, where its influence appears in the progressive sanctification of the heart, and holy obedience of the life. “ If ye love me,” says Christ, “ keep my commandments : And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” John, xiv. 15, 16. “ If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him.” John, xiv. 23. Not that such promises are properly conditional ; they are designed to exhibit that state of mind, which is necessary to the actual enjoyment of the blessings of redemption, and to illustrate the exuberance of the grace of God, in thus adding favour to favour ; and his wisdom, as well as his goodness and his love to righteousness, in connecting every favour with some exercise of filial obedience. Such favours are no more bestowed upon the footing of merit, than the first communication of the grace of Heaven ; but this mode of conferring them marks, at once, the freeness of his grace and his love to holiness. It serves as a stimulus to Christian obedience, while it is of use even to the ungodly, inasmuch, as it teaches them the inseparable connexion between character and happiness.

It was stated, that the same promise which exhibits the ground on which all the others are made, exhibits also the means by which they are fulfilled. The promises comprehend the following blessings : First, that renovation of mind and assimilation to the character of God, which is essential to true blessedness, and which capacitates for the enjoyment of God in holy fellowship with himself : Secondly, that relation to God which interests in all the privileges and blessings of his family : And thirdly, that knowledge of his character, which is eternal life.

The writing of the law in the heart is mentioned *first*, because it is the grand object of the divine intention, being the principal end of the plan of mercy. It is affected by our being made through the agency of the spirit of God, so to feel the power of that revelation of the union of justice and mercy, which appears in the sacrifice of Christ, as that the heart is changed according to the promises. The spirit of God brings the mind to the truth, and causes the latter to produce the desired result. And he can easily do this by an influence which touches the springs of action in the heart, without doing the smallest violence to the moral nature of the subject of this influence, and without any consciousness on his part, of an agency distinct from the operation of his own voluntary exercise. It is the office of the spirit to take of the things of Christ, and to show them to the mind ; and so to influence it, as to impress it with the image of the divine glory, revealed in his work. By faith in this revelation of the character of God, as at once, a kind father, and a righteous

judge, the heart is purified ; for faith worketh by love, and overcometh the world. And as love to God and our neighbour, is the fulfilling of the law ; and since the principle of love leads to the study and the practice of every part of it, according as our circumstances may require ; it is thus put into our minds, and written in our hearts.—We come to the enjoyment of the next blessing also by the death of Christ ; because it is by his blood that we are redeemed unto God,—are consecrated to his service, and are called into his family ; as a people separated to him, and united in holy fellowship with each other.—And we come to the enjoyment of the last blessing, by being divinely taught the knowledge of his glory, as it shines in the face of our Lord Jesus Christ. And to know God as revealed in Him, and the harmony which subsists between the lawgiver and the mediator in the salvation of sinners, is eternal life.—Thus, all the promises are accomplished by means of the propitiatory blood of the Saviour, as revealed in the Gospel, and applied to the soul. These are promises worthy of God, and adapted to our wants. They include the illumination of the mind, the renovation of the heart, and the enjoyment of everlasting life.

In particular, the great blessing of having the laws of God written in our hearts, is imparted by communicating a supreme taste for whatever is the will of Heaven. This relish of the heart produces a moral revolution in the thoughts and principles of the mind, and renders obedience the very element of the soul. Without it, all attention to duties must be intolerable bondage. But blessed are they, who do hunger and thirst after

righteousness, for they shall be filled ; and thus by assimilating them to the law, they are satisfied.

As when God had redeemed Israel from bondage, he established among them a system of laws and institutions, in the way of obedience to which, the earthly inheritance was to be possessed and enjoyed ; so, in like manner, Christ having redeemed his people from guilt and its consequences, in order that he might bless them with eternal life ; he writes his laws not on tables of stone, but on the fleshly tables of their hearts ; that as a holy and an obedient people, they may become meet for the blessedness prepared for them. The joyful import of the Gospel ought never to be confined to the forgiveness of sin, which it proclaims ; for it embraces that full provision which is made for the enjoyment of holy likeness to God, and holy fellowship with him. In these consist the present and the future happiness of man.

Provision, then, is made in the covenant, both for a change in our state before God in the capacity of a judge, and a change in our disposition and character. The latter is the great object of the plan of mercy, and the revelation of the means by which the formed is obtained, is that by the faith of which this principal blessing comes to be enjoyed. It is not enough, that we obtain a title to eternal life ; we must be made meet for the enjoyment of it ; for otherwise, it cannot be a blessing to us. Though, therefore, our title to the inheritance is independent of deeds of law, the actual enjoyment of it is necessarily connected with obedience ; for what is holiness, but conformity to the law of God ; and what is eternal life, but happiness springing from

likeness to his character and will, as displayed in that Gospel which hath magnified his law, and made it honourable? A man's body may be fitted for a particular enjoyment, while yet he may be miserable, because he cannot obtain it; as in the case of a man in health, who may be a prisoner in a dungeon. But health of mind is inseparably connected with joy; and every one, who from a healthful state of mind, pants for the blessings of the Gospel, cannot be without them. On the other hand, without this state of mind they cannot be enjoyed.

These views of the promises, confirm the view which has already been given of the covenant of God; namely, that it consists of free promise in behalf of sinners ratified by sacrifice, and a gracious constitution of things founded upon, and illustrative of the promises thus ratified. The former part of this definition is illustrated, by what has been said of the promises of the new covenant,—of the ground on which they are made, and the means by which they are fulfilled; and the latter part is illustrated by the consideration, that these very promises suppose the existence of certain laws, which it is declared, shall be written on the hearts of its subjects.

God is thus represented as sustaining a twofold character; namely, the character of a righteous judge, and that of a gracious sovereign. In the former character, he required an atonement to be made for sin, before mercy should be extended to the transgressors of his law: And to him as an offended governor, satisfaction was accordingly made by the death of Christ. As a gracious sovereign, however, he provided the ransom

by sending his own Son to be a propitiation. And in this character also he applies the blood of sprinkling to the sinner ; inasmuch, as when the Gospel is believed, the believer is treated by him as though he were righteous, for the sake of the Redeemer ; and is thus absolved from condemnation, and brought into a state of acceptance. The state of the sinner in relation to God, in the character of an offended judge, is thus changed ; for it is God himself that justifieth.

But the atonement has also a moral result ; and it is by this that it becomes, as has been stated, the means of accomplishing the promises, that the laws of God shall be written on the hearts of the people. Not by works of righteousness which we have done ; but according to his mercy he saved us by the washing of regeneration, even the renewing of the Holy Ghost, which he shed on us abundantly, *through Jesus Christ* our Saviour. Titus, iii. 5, 6. The sentence of condemnation constitutes a legal bar in the way of communication of that special influence which alone can free from the dominion of sin ; and this bar is removed only by the atonement of Christ. The Holy Spirit is accordingly represented as given as the reward of his death, and in answer to his intercession. John, xiv. 16, 17 ; Gal. iii. 13, 14.

Having answered the claims of justice and secured the right of the divine government, the sacrifice of Christ becomes the channel through which that supernatural influence flows, which is employed to change the disposition of the sinner. But the heart is influenced by motives in a way suited to its nature, and these motives are all inseparably connected with the

atonement. The doctrine of the atoning blood of the Redeemer affords such a display of infinite mercy and grace, that when seen in the light of the spirit of God, the enmity of the heart is subdued. Love produces love. The mere knowledge of duty will not produce cordial obedience in a corrupted mind ; but the display of divine love which is made in the Gospel, where it appears infinitely removed from every thing like weakness, and is associated with all that is venerable in truth and in purity, in holiness and justice, at once wins the affections, and commands the reverence of the heart. Here there is such a manifestation of the character of God, as at once, amiable and resplendent, that complacency is excited in each and all of his perfections. He whose enmity was formerly fostered by the tormenting sense of guilt in his conscience, and whose attempts to serve God flowed not from love, but from the dread of his wrath, has his conscience pacified through the blood of the Lamb ; and while his guilty soul finds rest, where the justice of Heaven found it, the love of God is implanted in his heart. He is struck with the wondrous glory of that work through which he has obtained deliverance ; and though happy in a sense of pardoning mercy, he is not satisfied with this, as if it were all that he desired ; for it is the height of his ambition, to be like in the disposition and temper of his mind, to the character of Him who loved him, and gave himself for him. Thus it is, that the great promises of the covenant come to be fulfilled.

The commandment now comes from another Mount than Sinai. But if we see not a Mount burning with fire, and enveloped in blackness, and darkness, and

tempest, we see one on which there bleeds and dies the Son of the Highest, to expiate our guilt, and to honour that law which we had despised. And is not this a much more impressive display of the glory of Him with whom is terrible majesty? Is it asked, how then does it not cause us utterly to sink under overwhelming terror? The reason is this. It is that very "Mount of the Lord," on which the Lamb was provided for a burnt-offering, on which there settles eternally the meridian sunshine of celestial love, and from which the voice of the judge is heard, saying: This is my beloved Son in whom I am well pleased. And will not this manifestation of glory have a transforming effect,—will it not be far more influential than the scene at Sinai,—will it not write the law of the Redeemer deeply upon our hearts,—in a word, will it not make our very souls to thrill, when the friend of sinners, and the man of sorrows calls to us from the cross, and says: If ye love me, keep my commandments? "Talk they of morals? Oh! thou bleeding love, the grand morality is love of thee."

As the redemption of Israel was followed by a revelation of laws; so the redemption effected by the death of Christ, has been followed by a revelation of a similar kind. The former redemption was but a preparatory step to the accomplishment of the promise, of establishing the chosen seed, as a peculiar people unto God, in the land of Canaan; and the latter is but a preparatory step in the great work of our salvation, the complete accomplishment of which, includes as its great and ultimate object, our perfect assimilation to the holy character of God, and our consequent esta-

blishment in his everlasting kingdom. The laws and institutions which were given to Israel, are accordingly represented as their principal glory. This must, indeed, be in a great measure accounted for by the consideration, that they embodied the Gospel ; but let it be remembered, that the Gospel itself derives its chief glory from its being the power of God to salvation from sin. Rom. i. 16. And in like manner, the great object of the death of Christ, and of his institutions which are founded on it, is to conform us to the holy, just, and good law of God. The manifest import of the death of Christ is, that such was the evil of violating the law, that nothing less could save the transgressor from the just sentence of condemnation, than the death of Emmanuel ; for if sinners had not deserved the curse of the law themselves, its infliction upon Him, in their stead, must have been the most wanton cruelty. If the redemption could have been effected by inferior means, what wisdom was displayed in the sufferings and death of the Son of God ; and where were the love and the tenderness of God, if he could unnecessarily deliver up to the curse, even Him whom he calls his beloved one ? But when the death of the Redeemer is seen to be necessary, then every obligation to obedience under which a creature can lie, independently of redemption, is confirmed and enhanced by the mediation of Christ. What the mere knowledge of duty by means of the law cannot effect, is effected by the healing influence of the Gospel of peace. This, while it exalts the Gospel, does by no means disparage the law. Though the mere commands of the law will not of themselves renovate a corrupted heart ; yet the

renovation of the heart consists in its being assimilated to the holy nature of the law, and in its being brought fully and cheerfully to obey it. If it be the glory of the former, that it can conform the sinner to the law, it must be honourable to the latter, that it is to its likeness that the sinner is thus conformed. To deny all duty and obligation, is to annihilate the very idea of sin and of guilt; and if there be no justice in the sentence of condemnation, there can be no grace in forgiveness, or rather no forgiveness at all; and all that is said of a Saviour must be mere mockery and insult. What shall be said of the notions which go to prove, that the death of Christ, and what comes by it, must be viewed as in fact making an amends to us for the rigour of a law which was too severe to be enforced? Far, infinitely far, from us be any such notion! Must not a Christian, on the contrary, feel that having been bought with a price, he is not his own, but bound to live to Him, who died for him and rose again? And must he not feel himself laid under new additional and endearing obligations by the love of his Lord? How different those feelings from the spirit of such as turn the grace of God into lasciviousness!

The Israelites were reminded, that they did not enter the land on the ground of their righteousness, or of the uprightness of their heart; but obtained it as the accomplishment of the promises of God to their fathers. By faith in these promises, and not by works of law, did they receive the inheritance: But yet they could not retain the possession of it, except in the way of obedience. "If ye will obey my voice, indeed, and keep my covenant," said God, "then ye shall be

a peculiar treasure to me above all people ; for all the earth is mine." Exodus, xix. 5. By this obedience, we must understand, obedience springing from, and manifesting faith in the promises ; for what is keeping the covenant of God, but holding fast the profession of our faith in it without wavering ? And does not this illustrate the connexion which still subsists between the obedience of faith and the enjoyment of the blessings of mercy ? We become heirs of the inheritance on believing in Christ ; but in the very nature of things, it cannot be enjoyed, except in the way of obedience. This does not arise from the mere will of God ; but from the very nature of the blessing itself. It is on this ground that the Scriptures have connected the enjoyment of eternal life, with our obeying the voice of God in the new covenant ; by resting upon its promises, as confirmed by the death of Christ ; keeping its precepts as sprinkled by his blood, and taking up our cross and following him whithersoever he goeth ; in the hope, that as we are partakers with him in suffering, we shall also be partakers with him in his glory.

Thus, then, the work of Christ is the ground on which the promises are made, and the means by which they are fulfilled ; and their grand and ultimate object is the recovery of man from sin, and his restoration to spiritual health. The writing of the law in the heart is mentioned first, then, because it is the grand object in the divine intention, and the principal end of the plan of mercy. A change of state through forgiveness is not the only nor even the chief thing in redemption. Eternal life in fellowship with God is never represented as merely a future blessing ; for it is enjoyed even in

the present world. He that believeth on the Son *hath* everlasting life. John, iii. 36. And what is Heaven but the perfection of this life? It is most unwarrantable to put the renovation of the character in the background, as if it were only a secondary thing. Some, from mistaken views, have placed it in a very subordinate situation. They treat it chiefly, as an evidence of the genuine nature of a Christian's faith, and of his consequent interest in the righteousness of Christ. It is doubtless an evidence of the reality of our faith in the Gospel; but it is so, because it as naturally proceeds from the belief of the truth, as the plant above ground proceeds from the seed beneath. The holiness of a Christian is not, however, merely an evidence of his salvation; it is the very blessing of salvation itself. It is not connected with faith, as many things may be connected together by a mere external bond, as if faith and holiness were two things, which by an act of mere arbitrary will, are, as it were, tied together; for the latter as really and naturally proceeds from the former, as the fruit of a tree emanates from its root. The recovered health of the patient is not merely an evidence of the skill of the physician, and of the suitableness of the medicine which he used; it is in fact, the sole object of his attendance and prescriptions. The health of the body is a proof of the wholesomeness of our food, and the soundness of the stomach; but can it for a moment be supposed, that the value of health arises from this? Has it not a value, in itself, beyond the evidence it affords, of the excellence of the means by which it is promoted? Without those means, indeed, it cannot be maintained; but it is itself the great object of concern;

for "the life is more than meat." And in like manner, the spiritual health of the soul is the great end, and all things else are valuable only as the means of producing it. In the cross of Christ we not only see a perfect atonement for sin ; but also that holy character to which his people are conformed. And the hallowed principles which were there displayed, were also exhibited throughout the whole of his history.

The ground on which the promises are made, and consequently, that by which they are ratified, is his perfect righteousness. This includes the whole of his humiliation, his perfect conformity to the law, and his sufferings unto death ; for his whole life was one continued scene of humiliation and poverty, of sorrow and of suffering. His obedience to the law in circumstances so trying, served most impressively to exhibit it in its glory, as holy, just, and good ; and thus was it magnified and made honourable ; and thus too, the nature of that obedience with which alone God can be well pleased, was most clearly manifested : By his sufferings and death, he showed the fearful and inviolable nature of the sanction of the law of Heaven ; he displayed, in a manner the most awful, divine abhorrence of sin, and the utter impossibility of its passing unpunished ; and he made complete atonement for guilt, by satisfying the claims of justice, and vindicating the injured character and government of God. And as this stupendous work was finished in his death, or by the shedding of his blood, to that our attention is most frequently directed. But from the moment that he became incarnate, he was, as it were, identified in law with sinners ; inasmuch, as he was treated as though their guilt

had been his. He is accordingly said to have been "made under the law, to redeem them that were under the law, that they might receive the adoption of sons." Gal. iv. 4 ; and he hath left us an example, that we should follow his steps. 1 Peter, ii. 20—24. And there is every thing in such an arrangement which can, at once, display a pattern to be imitated, and furnish motives to induce imitation.

Some have spoken very incautiously and unscripturally of the good works and holy tempers of believers. They have denominated them filthiness and dung, from a mistaken view of the meaning of the Prophet, when he says : " All our righteousnesses are as filthy rags ;" and of the Apostle when he says, that he counted " all things but loss and dung that he might win Christ, and be found in him." It is unquestionably true, that in regard to *justification*, the best services and the most holy fruits, are of no more avail than deeds or tempers altogether unclean ; but it does not follow, that in themselves they are absolutely abominable. The Prophet in the context of the passage referred to, had said ; thou meetest him that rejoiceth and worketh righteousness ; or that rejoiceth to work righteousness ; and is not this expressive of divine approbation ? Isaiah, lxiv. 5. But in what follows, he introduces those who " called not upon God, nor stirred up themselves to take hold of him," verse 6, 7. By their righteousnesses, he must mean what he describes in Chap. lix. 6, under the figure of weaving the spider's web. Of such labours, he says : Their webs shall not become garments, neither shall they cover themselves with their works ; their works are works of iniquity, and the act of violence is

in their hands. Filthy garments are emblematical of a sinful state; and therefore, the reference must here be to works of iniquity. The things, on the other hand, which the Apostle Paul counted loss and dung, were the things which he renounced when he believed in Christ. But so far from counting that holiness which consists in likeness to the Saviour, to be loss and dung; it was his great ambition to grow in it, and to be approved as a faithful servant to his master. So far from the fruits of the Spirit being filthy rags, they adorn the doctrine of God our Saviour. Titus, iii. 10. A meek and a quiet, is denominated an ornament, which in the sight of God, is of great price. 1 Peter, iii. 4. And the works of faith, and the labours of love, will be honourably mentioned in the day of Christ.^a In a word, such dispositions and services meeten the redeemed for Heaven; they evidence the reality and the measure of faith, and they indeed constitute that moral health which it is the glory of the Gospel to impart. Phil. iii. 12—14.

The *second* promise of the covenant, includes that relation to God which interests in all the blessings and privileges of his family. In order to express his regard for his people, and to show the greatness of their bliss, Jehovah calls himself their Father, their husband, and their friend. There is scarcely a human, or an earthly relation which is not employed by him, to signify his connexion with the objects of his grace. Such relations, however, being taken from creatures, are of

^a Bell's Translation of Irenicum of Witsius, p. 176, 177, 302—316.

limited significancy. But when he calls himself their God, he takes an image from himself, and engages to bless them according to the all-sufficiency of his infinite nature. When he promised to bless Abraham, because he could swear by no greater, he swore by himself; and when he would bless his people, because he could give them no greater, he gives them himself. Hence, they can say: "The Lord is the portion of my soul; therefore will I hope in him." Lam. iii. 24.

When he calls himself their God, he pledges his being and his perfections for their complete deliverance from evil, and their full enjoyment of all good. He hath confirmed his covenant by his solemn oath, as well as by the blood of his own Son. He in effect declares: "While I live, ye also shall live, and while I am blessed, ye shall be blessed." Is he Almighty? His power will protect them. Numerous and powerful as their enemies may be, and great as may be the dangers to which they are exposed, they shall be made more than conquerors, through him that loved them. He himself will be their shield: "Who is like unto the God of Jeshurun, who rideth on the Heaven for your help, and in his excellency, on the sky?" Is he *immutable* in his faithfulness, as well as in his being? Then his promises are sure, and not one good word of all that he hath said, shall ever fall to the ground. At last, all of his redeemed shall acknowledge that the whole ways of the Lord have been mercy and truth; and that they have been guided in "a right way to the city of habitation." When tossed with tempests, and when afflicted and tried, he is a hiding place. Amid all the vicissitudes of time, and the instability of human

friendships, he remaineth the same. His love changeth not, and hence, they that know his name, will put their trust in him. This part of his character is a great encouragement to prayer. Were he of one mind to day, and of another to-morrow, there would be little encouragement to pray ; for no dependence could be placed on him. But his counsel shall stand, and he will do all his pleasure. And one of his purposes is, that if we ask any thing according to his will, he will hear us. 1 John, v. 14. Prayer is an acknowledgement of our dependence on him, and of our confidence in his goodness and his truth ; but what reliance could we have on him, were he not immutable ? But since he is unchangeable, we may rest assured, that the work which he hath begun, he will perfect.

Is he omniscient, omnipresent and infinitely wise ? His wisdom will be our guide. His eyes are ever upon the righteous, and his ears are open to their cry. He sees all our wants, and he will supply them ; he knows all our afflictions, and he will sanctify them, and in due time remove them ; and he is acquainted with all the plans of our enemies, and he will defeat them. He knows our secret feelings and devotions, our secret struggles and exertions, and he will reward us openly. In all our perplexities, he will be our counsellor. Even in darkness he will be a light to us. He will lead us in a way that we know not, and in paths that we have not trodden ; and he will make crooked things straight, and rough places plain. He sees all things in their origin and connexions, in their dependencies and remotest effects ; and he knows how to order our lot. He will give what is really for our good,

and will withhold whatever would injure us. In him, therefore, we may trust with assured confidence; for he hath said, "I will never leave thee, never, never will I forsake thee." It is for us to leave ourselves to the entire disposal of his providence, and to be as clay in the hands of the potter, willing to take any form or impression which he is pleased to impose. And what a mercy to be thus freed from vain cares and corroding anxieties.

Is he infinitely holy and righteous? He will vindicate our principles and views and character from every unjust aspersion; he will assimilate us to his own holy character, and he will reward our faithful services. His design is, to make us partakers of his holiness, and by creating us after his image, in knowledge and in righteousness, to make us partakers of a divine nature. He hath exhibited his character in the Lord Jesus Christ, and hath appointed his redeemed to be assimilated to it, that through likeness to him in moral and spiritual excellence, we may come to participate in his hallowed and exalted blessedness. In a word, is he *all-sufficient*? His fulness is our treasure; his house is our home; we may come to him freely and ask from him all that we desire, and even expect him to do exceeding abundantly above all that we can ask or think. No limitations are set to our petitions for spiritual and eternal blessings. Having already given us his own Son, and having given himself through him, what can he withhold? He will give blessings which none but himself can give, and he will give them in a manner worthy of a God. He will pardon our sins which none but God can, and he will do it divinely, that is, freely

and irrevocably. He will sanctify, and who but God can hallow the passions of the soul, change its state, and fix its affections on holy and heavenly things? And he will do all this perfectly, so that the redeemed shall be the very archetypes of his own glory. He will comfort, when vain are the consolations of men. He has access to the innermost recesses and the most hidden feelings of the soul,—he can touch the most remote springs of the heart,—and he can pour in the balm of consolation when all friends have failed, or when their best endeavours are utterly unavailing. No circumstances whatever, can separate from the love of God, which is in Christ Jesus our Lord. Though we have the affection of an earthly friend, he cannot always be with us. We may be in the greatest peril, and under the heaviest trials, and he be ignorant of our state; or even if acquainted with it, he may be unable to help us. But God can prove the strength of the heart, and the enriching portion of the soul, when flesh and heart fail, and when all that the world can present, is gone. He will be with them in the valley and shadow of death, into which the nearest of friends and the most affectionate christians cannot go with them. There we must be alone. But the shepherd of Irsael will be with us even there. He will receive our departed spirit till the resurrection morn; and on that day he will declare himself our everlasting portion, when time shall be no more; when this world and its works shall have utterly disappeared, and when the heavens shall have passed away with a great noise. Then his infinity shall be the extent of our inheritance, and his eternity the measure of its duration.

Nothing then, can separate us from the enjoyment of his love. Though bereaved of earthly good, we may rejoice in the Lord and be glad in the God of our salvation. Hab. iii. 17, 18. Why then should we give our heart to the creature, apart from the Creator? What can creatures do for us independent of him? To him let the whole heart be given; since all that he hath, he has given unto us; for he himself is our exceeding great reward. And trusting in him, and cleaving to him, there will be no uncertainty, no tossing on the billows of anxiety; but the sweet calm of that peace which passeth all understanding, and the hope of bliss which shall be ascending and brightening for ever. That is not worthy of the name of happiness, which does not provide for the redemption and the bliss of the soul. We are formed for eternity; and solemn indeed is the thought, that while the self-existent Jehovah shall live, we also shall live. There is something exceedingly awful in the idea of a Being, with whom a thousand years are as one day; when our guilt suggests the fearful apprehension of falling into his hands as an offended judge. But when we remember that his mercy endureth for ever, and that his grace never can fail; that he hath said that he will never leave us, nor forsake us; and that we have a great high priest who ever liveth, and hath an unchangeable priesthood, there is an unspeakable pleasure enjoyed in dwelling on the prospect of an absolute eternity of existence with Him.

The promise that Jehovah will be the God of his people, comprehends every spiritual blessing; for it is expressive of a spiritual and an eternal relation between

God and the redeemed, and signifies, his acting towards them in a manner worthy of such an exalted connexion.

In particular, it includes the blessing of *justification*. Hence, the Apostle speaking of the ground of acceptance as the same to all men, says : Is he the God of the Jews only ? Is he not also of the Gentiles ? Yes, of the Gentiles also : Seeing it is one God who shall justify the circumcision by faith, and the uncircumcision by faith. Rom. iii. 29, 30. This is included in the promise : “ For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” This is a promise of forgiveness through an offered and accepted propitiation. Heb. x. 14, 17, 18. Under the law, indeed, as well as now, the pardon of sin was dispensed ; but it was not on the ground of any sacrifice which already was offered ; but on that of the propitiatory sacrifice of Christ, which yet remained to be offered. But where remission of sins is granted through the medium of a sacrifice already presented and accepted, “ there is no more offering for sin.” Now, through Christ, believers are fully absolved from condemnation, and accepted as righteous. Justification in its primary sense, relates to an accusation. Where no charge is brought against a man, he needs not to be justified. If an innocent person is accused, and proves his innocence, he is justified by the sentence of acquittal. But if a man is found guilty, he may be pardoned, but cannot be justified. Now, all mankind are not only charged with guilt ; but are actually condemned by the righteous judge ; and how, then, can they be justified ? In reply to this, let it be considered, that in Scripture the

pardon of a sinner is denominated his justification ; because it is not an exercise of forgiveness by an act of mere power or will ; but through the medium, or on the ground of the atonement of Christ, which has fully answered all the claims of the violated law, and by which the exercise of mercy has been rendered consistent with the demands of righteousness. The work of Christ is so reckoned to the sinner, that he is treated as though it were his own. Hence, we are said to be justified freely by the grace of God, through the redemption that is in Christ Jesus. Rom. iii. 24. The word here rendered *freely*, is the very word which is applied to the enmity of sinners against the righteous Saviour. John, xv. 25. "They hated me," he says, "without a cause." The reference is rather to the subject, than the manner of the action. As there was no cause in Christ why he should be hated of the world ; but every thing the reverse ; so in the case of the sinner who is justified, there is no cause to be found why that blessing should be granted him. The cause of the sinner's hatred is to be found only in the desperate wickedness of his heart ; and the cause of a believer's justification is in the love of God flowing to him, guilty as he is, through the propitiatory work of the Redeemer. Every thing in us forbade the expectation of such a gift ; for the reason of its bestowment we cannot discover in ourselves : We find it only in the sovereign mercy of God.

The forgiveness of sin, however, can only restore us to the state from which we have fallen ; but Jehovah does more for his people, than is comprehended in this blessing, precious as it is. His being their God, in-

cludes their *adoption* into his family as his children. We find, that to be their God and their Father, signifies substantially the same thing ; as for instance, in the following passages : “ And it shall come to pass, that in the place where it was said unto them, ye are not *my people* ; there shall they be called *the children* of the living God.” Rom. ix. 26. “ He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.” Rev. xxi. 7. Now, here, the relation on the part of the conqueror, which corresponds with the relation of Jehovah to him as his God, is that of being his son. See also 2 Cor. vi. 16—18. There is a grandeur in the thought of having Jehovah for our God that is truly overwhelming ; and the mind can with difficulty, form a very definite idea of the privilege. In order, therefore, to bring the subject nearer to us, it is explained by our having God for our Father. The one expression intimates, as it were, the ineffable greatness of the relation ; and the other, the inexpressible tenderness of it. The majesty of God is, as it were, softened, and his glory appears inviting and encouraging ; because connected with all the sweetness and the unwearied kindness of the parental character.

To Israel belonged the typical adoption ; and hence, in their aggregate capacity, God called them his son, his first-born. “ Tell Pharaoh, thus saith the Lord, Israel is my son, even my first-born. I say to thee, let my son go, that he may serve me ; and if thou refuse to let him go, I will slay thy son, thy first-born.” Exodus, iv. 22, 23. This appellation was given to the people of Israel, because from them the Messiah was to spring. And individually they were called the

children of God, as members of that body which served to prefigure the Church of the first-born. Many of them had more than this typical privilege, as is evident, from their spirit and behaviour.—But this arose from their faith in a better covenant. Under the Old Testament, the sons of God were, however, in a state of minority, as it were. Gal. iv. 1—3; whereas, Christians, in consequence of the coming of Christ, and the more copious effusion of the Spirit, are represented as comparatively in a state of maturity. Gal. iv. 6, 7.

All who believe in Christ, are honoured by him to become the sons of God; for we are constituted the children of God by faith in Christ Jesus. John i. 12; Gal. iii. 26. But, as adoption conveys no idea of their resembling their father, they are described as his children by regeneration. They are said to be born of God, because born of his spirit, and by the incorruptible seed of the word. John i. 13; iii. 5; 1 Peter i. 23. As children of God, they are destined to be completely conformed to Jesus, the first-born of the family; and all the trials and events of life are necessary parts of that great plan of spiritual education, by which they are trained up for glory, honour, and immortality. Rom. viii. 28, 29. Even the chastisements administered are tokens and fruits of affection. Their Father has no pleasure in putting them to pain; but he consults their ultimate and eternal advantage in thus assimilating their minds to his own. His eye is on their eternity, and he is meetening them for the bliss of his own temple. What a manifestation of grace is this? Not only were we orphans, we were rebels; not only were we strangers and foreigners, we were enemies; and

well then may we exclaim : “ Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” John, iii. 1. Never ought we to forget what we were, when far from God, and children of wrath. God then saw, and pitied us, and came to our relief. For us he gave up his own son, that he might put us among his children. For us he orders the administration of his providence. And for us he hath prepared a place in the heavens. And sedulously ought we to pursue a line of conduct suited to this change of state and of character, that we may walk worthy of him who hath called us to his kingdom and glory.

While in this world, we are in many respects like mere children. We are unable to provide for ourselves, or to foresee dangers ; to overcome difficulties, or to support trials. But he who bare the Israelites, as a man beareth his son, in all the way that they went, will also conduct us through the wilderness. “ I will cause them to walk,” says God, “ by the rivers of waters in a straight way wherein they shall not stumble ; for I am a Father to Israel, and Ephraim is my first-born. Jer. xxxi. 9. As their Father, God provides for his people. He fed Israel with manna in the desert, and there he turned the flinty rock into a spring of water. And he will feed his redeemed with the bread and with the water of life. For them he hath provided a feast of fat things ; a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. Isaiah, xxv. 6, 7. In the atonement and work of the Saviour, there is all that can fill the soul ; and when we turn from the cross to the celestial sanctuary, we find in the

offices and glory of Christ, an abiding fountain of life and enjoyment, of holy light, wisdom, and purity, and a constant exuberance of all that can strengthen and animate the heart. He will give them of his Spirit to enlighten their minds, and to strengthen their faith ; to help their infirmities, and assist their devotions ; to direct their hearts into the love of God, and into the patience of Jesus Christ ; to seal them through the sanctifying influence of the truth, and to secure them to the day of redemption ; to give them a foretaste and a pledge of the heavenly inheritance, and to make them fully meet for the final enjoyment of it. Yes, because we are sons, he hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. Gal. iv. 6 ; and thus does he provide for all our salvation, and all our desire. And even in regard to the things of this life, we are comforted by the assurance, that our heavenly Father knoweth that we need them ; and that if he feeds the ravens, and clothes the lilies of the field, he cannot possibly neglect his own children. If he is delighted to give them the kingdom, he will assuredly give them all that is necessary on the way to it. Luke, xii. 32. And amid the many vicissitudes of this shifting and sublunary scene, they may be contented and happy ; for they that seek the Lord shall not want any good thing.

As children, believers have free access to their father. And it is as natural for them, as for the children of earthly parents to cry in every emergency, Father ! Father ! They should avail themselves of his disposition to succour them in all their distresses, and to supply the whole of their necessities. If, they being

evil, know how to give good gifts to their children, how much more shall their heavenly Father give good things to them that ask him. Matthew vii. 11.

Their sonship is connected with their union to Christ, who is the first-born of the family. As the first-born, he has the inheritance in trust for them. All the blessings of mercy are lodged in him, and from his fulness they receive them. And there is an unspeakable consolation in the thought, that we are joined to him who is bone of our bone, and flesh of our flesh,—who is not ashamed to call us brethren,—and who from an experience of human sorrows, is able and ready to succour us in all our distresses.

As the children of God, they shall be raised from the dead, and even in the separate state they shall dwell with their Father. Such is the inference drawn by our Lord from the declaration of God to Moses, “I am the God of Abraham, and the God of Isaac, and the God of Jacob.” Luke xx. 37, 38. They are already, by a judicial deed, adopted into the family of God, and at death, their moral likeness to him shall be perfected; but till the resurrection, there is still something wanting to complete the execution of the deed. In order to their being completely the children of God, they must be “the children of the resurrection.”

The promise that Jehovah will be their God, includes the promise of the heavenly inheritance. If children, we are heirs, heirs of God and joint heirs with Christ. Rom. viii. 17. The relation is designed to display the exuberance of his grace, and the exceeding riches of his love; and much as he does for them here, there is yet more to be revealed in them at the coming of their Lord.

He is revealed as our dwelling place even here, that we may feed upon his love,—may be assimilated to his glory, and may participate in his hallowed and exalted joys. He is our refuge amid the changes and the ills of life. Under the shadow of his wings we may repose with the most undisturbed confidence, until all calamities be overpast. Here is an object which our widest desires cannot grasp. And in the views of a magnificent eternity, how precious such a guide on our way to it, and such a portion throughout it! It doth not now appear what Christians shall be; but when their Elder brother shall appear, they shall be like him. John iii. 3. God is not ashamed to be called their God, for he hath prepared for them a city. Had he no more to confer than what can be enjoyed on earth, he would have been ashamed to enter into such a relation. The title, and the blessing would have been incongruous. It would have been like the conduct of one, who after raising our hope to the highest pitch, puts us off with a trifle. But such is not the way of our God. He gives us himself. The perfections of his nature,—the immensity of his possessions,—the dispensations of his providence,—the blessings of his grace, and his salvation,—in a word, all the treasures of his covenant, and the works of his hands, are ours; for all of them are made to co-operate for our present, and our future safety and enjoyment. He will at last free us from every pain, and from every evil,—he will fully satisfy the most importunate cravings of the heart, and the most enlarged desires of the soul,—he will far more than realize our most exalted hopes, and he will communicate a happiness, of which we can now form no adequate

conception. And, when we shall be completely like to the Redeemer, the image of the invisible God, and the first-born among many brethren ; then the glory of his relation to us, and our relation to him, will be fully displayed ; all that has been said of it will be more than justified, and the assembled universe will exclaim, “ Happy art thou O Israel, who is like unto thee, O people saved of the Lord ? ” “ Blessed is the nation whose God is Jehovah, and the people whom he hath chosen for his own inheritance.”

But, when Jehovah promises to be their God, he also says, “ they shall be my people.” Now, this is not merely a promise that they shall stand in a relation to God, corresponding with that in which he engages to stand to them, though certainly this must necessarily be included ; but that they shall be consecrated to him as a peculiar people, and a select society, in holy union and fellowship with one another, as well as with him. The word people, often signifies a particular united community. And the objects of mercy are thus described : “ Which in time past were not a people ; but are now the people of God.” 1 Pet. ii. 10. Formerly, they were not a people of any description ; for they did not belong to any separate community, distinguished from the rest of mankind. But now, through faith in Christ, they were united together as members of that sacred community, of which, God is the Father, though as to this world they were strangers, scattered among many and various peoples, and nations. Chap. i. 1. This marks them out as objects of special love, as called to peculiar privileges, and as distinguished by a corres-

ponding character. Indeed, such as are enemies to God, have no proper bond of union among themselves. They are in a state of disorder. Hence, those who are not of the Church of God, are represented as not a people. "I will move them to jealousy," says he, "with those which are not a people." Deut. xxxii. 21. But the Church of Christ, of which Israel was a figure, is an organized and compact body.

Of this sacred community, Jesus is the head. It is cemented by his blood, and from him all its glory and its privileges are derived. And it is by faith in him, its members come to be animated by the same common feelings, and to be one in judgment and affection, in aim and pursuit. They are called out of the world individually ; but collectively, they are formed into one people. When the Saviour rose from the dead, and entered the holiest of all, he finished the work of propitiation, and he laid the foundation of that blessed union, which subsists between the departed spirits of the just, and all upon earth who are believers in his name. And to this body, he continues to add new members, from the world which lieth in wickedness.

And while Jehovah declares himself their God, they acknowledge and serve him as a people sacred to himself. Hosea ii. 23. They cleave to him as the portion of their souls. They delight in saying, "Whom have I in Heaven but thee, and there is none on earth whom I desire besides thee." The kingdom of Christ is a state of preparation for Heaven, and its true glory consists in the lively exercise of holy dispositions, and heavenly affections. It becomes us to be imitators of God, as dear children, and to be holy as he who hath

called us, is holy. For what purpose hath he called us out of darkness into his marvellous light, and from the world which lieth in wickedness? But, that we might shew forth the virtues or perfections which adorn his character. 1 Peter ii. 9; and might be distinguished as a people sacred unto God. Ezek. xxxvii. 27, 28.—Hence, the admonition against being unequally yoked with unbelievers, and the call to come out from among them, and to be separate, and not to touch the unclean thing; and the enforcement of these injunctions by the promises, “I will dwell in them and walk in them, and I will be their God, and they shall be my people.”—“I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. vi. 14—18.

The *third* promise of the covenant includes that knowledge which is eternal life. “they shall not teach every man his neighbour, and every man his brother, saying from the Lord; for they shall all know me, from the least to the greatest.” This does not mean, that no kind of instruction shall be needed under the new dispensation; for the Gospel is not only to be published to the world, but to be preached also to Christians; and they are likewise to be taught all things whatsoever, which Christ hath commanded. Pastors and teachers are appointed to feed them with the words of eternal life, and brotherly exhortations and instruction are to be given them as circumstances may require. The promise implies the following things: First, that under the new covenant, there should be a much clearer revelation given of the character of God,

than had ever been before, and that this should be accompanied with more rich communications of the Holy Spirit ; so that the people of the new covenant should, generally speaking, far excel those of the old, in the knowledge of the things of God. And secondly, that though many of the literal Israel were either grossly ignorant, or had only the form of knowledge, and were not genuine disciples ; yet all of the subjects of the new covenant should be renovated in mind by the energy of heavenly truth. All of them are, at least, taught that truth, which respects the character of God as just, and yet the Saviour of sinners ; and therefore, they do not need to be addressed as unbelievers and unrenewed characters. Different degrees of knowledge are indeed to be found among them, and of course, different degrees of faith and of holiness ; but the very least in the family knows his Father ; because he knows the way in which mercy and truth have met, and righteousness and peace have embraced each other. He thus knows the harmony which subsists between the lawgiver and the mediator in the salvation of sinners ; and this knowledge includes the elements of eternal life. John, xvii. 3.

These different promises run into each other. For the knowledge imparted, is that of the divine character, as revealed in the propitiatory work of the Redeemer,—the knowledge of the saving truth introduces into the family of God,—and the faith of that same truth purifies the heart, and thus the three great blessings of the covenant come to be enjoyed. The first of them includes all the promises that respect the gift of the Spirit, the circumcision of the heart, the purification

of the soul, strength to overcome temptation, and grace to continue in the faith. The second includes all those which relate to honour and privileges, to present enjoyment, and a future inheritance in fellowship with God, and with his people. And the third includes all those promises, which relate to instruction and guidance, to preservation from error, and growth in the knowledge of the truth.

All the promises of the everlasting covenant may be considered as either included under the three we have considered, or connected with them. In some passages where the covenant is mentioned, there are promises directly made, which are only implied in this description of it given by the Prophet, and in the Epistle to the Hebrews ; as for instance, in Jer. xxxii. 38—40 ; where oneness of spirit, and the fear of God in the heart, are promised as branches of the covenant of mercy. And in other places where the word covenant does not occur, there are promises made which must be included in it, as is evident, from their substantial identity with those which are expressly declared to be in it ; as for instance, Ezek. xxxvi. 25—27. Indeed, all the promises whatsoever, whether temporal or spiritual, constitute parts of this covenant ; for all of them “are yea, and amen in Christ.” Hosea, ii. 18—22 ; Matth. vi. 25—34 ; Phil. iv. 19. Spiritual blessings have, as they certainly deserve, the principal place ; for all others are but subservient to them ; but yet the latter are included. Godliness hath the promise of this life, as well as of that which is to come. 1 Tim. iv. 8. But unquestionably, the true knowledge of God, the forgiveness of sin, and renovation of character,

constitute the elements of the bliss of man. All else is superadded or subsidiary. Nobly superior to mere earthly concerns, the covenant of God keeps constantly in view the spiritual and eternal interests of mankind.

When God addresses sinners, he always represents the making of a covenant with them as his own act. "Incline your ear, and come unto me ; hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David." Isaiah, lv. 3. Not that there are as many covenants as there are sinners saved ; but that the whole blessings of the one covenant of God, are as really and fully given to every individual who believes in Christ, as though it had been established for him alone. This covenant is established with every sinner who believes the Gospel of peace ; inasmuch, as he becomes an heir of its many exceeding great and precious promises, and as such, shall receive all the sure mercies of David ; or of the beloved, as the name David signifies ; for it is evident from the following verses, that Jesus himself, the beloved Son of God, is intended. All the promises made to him were mercies to his people. The blessings of salvation and eternal life are *his* mercies ; inasmuch, as they are given as the promised reward of his work ; and many of them are, indeed, actually enjoyed by himself. They are *sure* mercies ; because they were fully given to the Saviour, when he was brought again from the dead, through the blood of the everlasting covenant ; so that since *he* liveth, his people shall also live. Hence, this passage is quoted to prove, that the Messiah should be raised from the dead. Acts, xiii. 34.

Now, there is nothing here of the nature of a bargain ; all is of free promise. Men do not bring themselves into a covenant relation to God by any services of theirs ; for God establishes his covenant with them ; or, which is the same thing, “ brings them into the bond of the covenant,” which he hath graciously ratified. Ezek. xvi. 62, and xx. 37. Men, indeed, are utterly unworthy and unable, according to the usual meaning of the word covenant, to enter into any thing like a contract with their Maker for salvation. When of old they offered the appointed sacrifices, they were not making their covenant with him, as if *they* could make their peace with God ; they were merely celebrating the instituted representation of *His* covenant with them, in the faith of the fulfilment of its promises, with gratitude to him for his goodness, and with an earnest desire of obtaining the blessings of his grace. Hence, they are described as persons who have made a covenant with God by sacrifice. Psalm, l. 5 ; or, as the passage literally reads, “ who have cut, or struck my (God’s) covenant by sacrifice.” Sinners accordingly, are represented as taking hold of the covenant of God. Isaiah, lvi. 6. And what is it to take hold of his covenant ; but to rest all our hopes of pardon and acceptance on the blood by which it was confirmed, and to look for every blessing purely as the reward of the work of Christ, in opposition to all the self-devised contrivances of man ? When addressing his people, Jehovah says : “ As for thee, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.” Zech. ix. 11 ; the reference is not to a covenant of their own ; but to the blood of

the Saviour, as the blood of a purifier ; or of a purification sacrifice, confirming the covenant of God, and purging away guilt. It is obviously in this view, that the blood of Christ is denominated “ the blood of the covenant.” Heb. x. 29.

In a word, it is by being united to the Saviour through faith in his atonement, that we come to be interested in the covenant of God. To him it was said by his Father, “ I will give thee for a covenant of the people.” Isaiah xlii. 6 ; and xlix. 8. The meaning of this is, that he should be given for a purifier to the people ; or, that having by means of his becoming a purification sacrifice, and thus purging away guilt, confirmed all the promises of the covenant of God, he should be put in possession of its inestimable treasures, and be called to the delightful work of dispensing the whole of its precious blessings, to all of every nation who should come to him, that they might have life. The condition laid upon the surety, he hath fully performed. It is the promises only, therefore, that now remain to be fulfilled. In him is that righteousness, through which alone, they can be accomplished. To him it is, that they are primarily made, in him are laid up the whole of their precious blessings ; and it is by believing in him, and thus coming to be treated as one with him, that sinners are brought “ within the bond of the covenant,” and in his right come to inherit its treasures. How preposterous is it then to direct inquirers after the way of salvation, to make a kind of contract with God, as a means of pacifying a troubled conscience, and obtaining an interest in the work of Christ. Why not keep by the Apostolic method of

preaching the Gospel, and commending to it the faith of the heart? To all who believe in him, Christ gives the promise of becoming the sons of the living God; and of course, an interest in the blessings of his covenant. Did men receive the blessings of redemption by their accepting of terms (properly so called,) proposed to them, and promising for themselves that they should fulfil them; the representation in the covenant would be marred; and there would be in effect, as many covenants as there were persons saved; at least, the covenant of God would be one, and their's would be another, evidently distinct from it. But the contrary of this has already been evinced from the oracles of truth.

The language of the law is, "This do and thou shalt live;" but that of the Gospel, is "Hear and your soul shall live." The blessings of the Gospel, that is, are imparted, not on the ground of something done by ourselves; but, on the ground of the work of Christ, of which we know nothing but by testimony; and the benefit of which, is obtained in the way of our hearing or believing that testimony. Now, there is a wide difference between a man doing a thing himself, in order to obtain a particular object, and his believing that every thing sufficient for that purpose has been done by another, and in consequence of this, resting on what has thus been accomplished, as the sole ground of his hope of obtaining the object desired. In the former exercise there is labour, in the latter there is none. The gracious invitation of mercy is, "Whosoever will, let him take of the water of life freely." Rev. xxii. 17. And, what can be more free than a gift thus exhibited? There can be nothing in the least meritori-

ous in receiving such a blessing ; but it is a most heinous offence to reject it.

How suited to the case of sinners, is a revelation such as this ! They are addressed as loaded with guilt, —beset with an accumulation of misery, and justly exposed to the wrath to come : Their state is also represented as utterly irremediable by any exertion of their own, to whatever extent it may be carried. But to them, even in this fearful and helpless condition, the exceeding riches of divine grace is revealed, and the righteousness of Christ, brought near in the Gospel. They are not called to some long and complicated course of exertions, in order to obtain the benefit of the Saviour's work ; but at once to give credit to the testimony of God, declaring that he is well pleased in that work, and to rest their eternity on it, in the confidence that the promise of Heaven, that whosoever thus builds on the foundation which is laid in Zion, shall never be confounded ; but shall finally triumph. And to believers in Christ, how soothing and encouraging it is, to dwell on the promises of instruction and guidance, when reflecting on their own ignorance, and blindness of mind ; on the promise of sanctification, when bewailing the evils of their hearts ; on the promise of the privileges and blessings of the family and people of God, when feeling their need of a better portion than this world can give ; and, on the promise of forgiveness, when conscious of guilt and unworthiness ! Truly, the covenant of God is ordered in all things and sure, and embraces our salvation from all that is evil, and our attainment of all the good we can desire.

SECTION III.

OF THE CORRESPONDENCE AND DIFFERENCE BETWEEN
THE TWO COVENANTS IN THEIR GENERAL
STRUCTURE.

THE Scriptures represent the Mosaic economy as established with the following views: First, to exhibit the will of God as the moral governor of the world, and the curse consequent on every transgression of his law. Secondly, to afford a typical exhibition of the Gospel, by a system of figures and shadows. Thirdly, to be in connexion with these views, a rule for the guidance of the Israelites, as a people redeemed from bondage, and dedicated to God. And finally, in subserviency to all these objects, to be a political code for the government of Israel, as a people separated from the nations, for the sake of the Messiah and his kingdom.

In the *first* of these views, the delivery of the law of Moses was the service of death and condemnation. 2 Cor. iii. 7—9; and it is opposed to the promise. Hence the Apostle argues, that “If they who are of the law, be heirs, faith is made void and the promise made of none effect. Because the law worketh wrath; for where no law is, there is no transgression.” Rom. iv. 14, 15. It must, therefore, have been revealed for the

purpose of convincing the Israelites of their guilt, and of their need of salvation through the promised seed : And considered in this light, it was subservient to the promise. And a similar use is made of the law still ; for it is employed to produce a conviction of guilt, and to awaken to a sense of danger.

In the *second* of these views, or as a typical system, it served to illustrate and confirm the promises of mercy and eternal life, till the Saviour himself should appear. Gal. iii. 18—25. The Jewish covenant was of a figurative nature ; the tabernacle and its institutions were designed as an exemplar and shadow of heavenly things ; and the providence of God towards that people, was emblematical of his superintendence of his kingdom of Christ. The law thus served as a tutor, or a schoolmaster, till the great object of faith thus typically exhibited, was actually manifested.

And when the former of these views of the law was connected with the latter, and when both of them were connected with the redemption vouchsafed to Israel by Jehovah, in the character of their God as well as in that of their king ; it served, *thirdly*, as a rule for their guidance as a people redeemed from the bondage of Egypt, and called into a peculiar relation unto God. Having delivered them from bondage, and called them to proceed to the promised rest, he gave them his law, that in the way of obedience to it, they might enjoy the blessings of the promised inheritance. Hence, he said to them, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage ;” and, having thus declared himself their God, he proceeds to enforce on this

ground, and on that of the deliverance vouchsafed to them, obedience to his will. Just as when he said to Abraham, "I am the Almighty God;" that is, in the language of the promise, the Almighty God, to bless thee, he added, "walk before me, and be thou perfect." *Exod. xx. 2; Gen. xvii. 1.* This view of the law, as a rule for their guidance, was more clearly exhibited, when it was afterwards delivered them by Moses, as a typical mediator. *Exodus, xxxiv. 29.*

There is therefore a correspondence between the old and the new covenants, inasmuch, as under the former as well as under the latter, the actual enjoyment of the promised blessing is connected with obedience. It is easy to see then, how the commandments of God are denominated the covenant. They were not, and indeed could not be the proper matter of the covenant, for this lay in the promises; but they were the laws connected with the covenant. And as the fulfilment of the promises, so far as the Israelites were concerned, had as its ultimate object, the establishment of the divine dominion over them, as an obedient people; so the people of Christ are delivered by him out of the hands of their enemies, that they may serve him without fear, in holiness and righteousness, all the days of their lives. *Luke, i. 74, 75.*

It has been said, that the covenant established at Sinai was conditional; while the promises of the new covenant are absolute. In regard to the latter, it is true, that Christ having finished the work which was given him to do, the promises as made to him, are now absolute and unconditional. And it is also true, that

the promises made to the Church, respecting the coming of Christ, and the accomplishment of his work were absolute, as are all promises of a similar nature ; as for instance, those which respect the Church collectively, and which relate to her future increase and extension ; for such promises are not directly connected with the character of her present members. It is granted farther, that even the promises which are made to the guilty, on their believing in Christ, are not properly conditional. It is necessary, for example, that a medicine be used before it can effect a cure ; and it is necessary, that food be eaten before it can nourish the body ; but neither of these is necessary as a condition ; but because from the very nature of the thing, neither can otherwise be of service. Faith is not the doing of something to warrant us to come to Christ in the confidence of obtaining mercy ; for it involves the very act of coming itself. To call it a condition in order to our coming to Him, were therefore the same as to say : “ We must believe in order to believe ;” or “ come in order to come.” The inheritance is of faith, that it might be of grace. Rom. iv. 16. The invitations of the Gospel are addressed to all ; but the promises of mercy are made to them, considered as coming to the Saviour. Once more, it is no less true, that those promises which are made to particular characters ; such as the vision of God to the pure in heart, and the inheritance of the heavenly land to the meek, are not properly conditional. They are designed to show, what state of mind is necessary to the enjoyment of the blessings promised, and thus to stimulate to the cultivation of corresponding holy tempers and dispositions. The

enjoyment of the divine gifts is inseparably connected with obedience, both by the appointment of God, and by the very nature of things. And in so far as the appointment of Heaven is concerned, there is a correspondence as to this, between the promises of the old covenant, and those of the new. And though the blessing of a change of state by pardon, is obtained purely through faith irrespective of character ; yet the proper enjoyment even of this blessing cannot be had but through a change of mind ; and accordingly, faith in Christ, while it gives a title to life, also makes meet for it.

A condition as signifying a meritorious ground, or a procuring cause, cannot be admitted ; for it were an utter subversion of the Gospel of the grace of God, to speak of any thing pertaining to a sinner, as the meritorious ground, or the procuring cause of the blessings of mercy. But there is no forgiveness, and no spiritual blessing to those who continue in unbelief and disobedience. While, therefore, the work of Christ is the sole ground of pardon and acceptance, these blessings cannot be enjoyed, but through faith in Christ. There is a wide difference between a thing being a meritorious ground, or a procuring cause, and its being an essential requisite, (or a *sine-qua-non*,) in the way of connexion, or order. And as the promises of the Gospel are not addressed to individuals by name ; but indefinitely to such as believe in Christ, it is easy to apply this to our subject. Faith in Him is, of course, necessary, in order to obtaining the benefit of his sacrifice. And besides, in the very nature of things, the blessings of salvation cannot be enjoyed ; but in con-

nexion with a change of mind, and the ways of obedience. And as the old covenant was a shadow of the new, it follows, that the blessings of the former were enjoyed in connexion with obedience, in a way which, at least, to a certain extent, corresponded with that in which the two are connected under the latter. The obedience of Christians is not yielded, or required, in order to furnish a ground on which the blessings of redemption are to be obtained. It is an expression of gratitude for the gift of God, and in the very exercise itself, there is true blessedness enjoyed. And on the same principle, the Israelites were reminded of the goodness of God, in order to excite them to obedience; and prosperity was connected with the keeping of the commandments.

It is only in certain respects, indeed, that there can be a correspondence; for the connexion between spiritual happiness, and that obedience which springs from a renovated mind, is the natural fruit of the latter; whereas, the connexion between obedience and temporal favours, such for instance, as the fertility of Canaan, was in a great measure, the result of an arbitrary appointment; for there was no natural connexion between it and external benefits in themselves. It follows, then, that it is chiefly in as far as the divine appointment is concerned, that there is the correspondence in question. While, therefore, there is an agreement, there is also thus far a difference between the old and the new covenants, in relation to the connexion between obedience and the enjoyment of the promised blessings. At the same time, the connexion between a proper state of mind, and the full enjoyment of the good things of

Canaan must not be overlooked. So far from this, when we consider Jehovah as the God of his people, we see in this connexion the same radical principle, which connects Christian obedience with Christian enjoyment. Thus, Solomon, even when in the possession of all the external good which Canaan could furnish, was far from being happy ; because his mind was not in a proper condition. A right state of mind would enable the faithful, properly to appreciate and enjoy even the earthly benefits of Canaan.

The *fourth* view which has been given of the Mosaic law, was subservient to the other three. As a political code for the government of Israel as a nation, the law must be considered as exhibiting the tenure by which the Israelites were to hold the possession of Canaan. We have already seen, that Jehovah was not only the God, but also the king of that people. Having in the former character, redeemed them from Egypt, he gave them laws, in the way of obedience to which, they were to enjoy his favour. But as they were separated, not only for the purpose of preserving and promoting true religion among them ; but for the sake of the Messiah who was to descend from them, and for the accomplishment of the promises concerning his kingdom ; it seemed meet to Jehovah to act, in a particular manner, as their national king, in order the more effectually to distinguish them from the other nations of the earth. The assumption of this character, and the special nature of the kingdom which he established among them in Canaan, must be considered as connected with the general plan of mercy, and not merely with the particular interests of that people. It is easy to see, then,

that as different objects were to be gained by the old covenant, it must have had a variety of bearings and connexions. Hence, the Apostle says: "The law is not of faith; but, the man that doeth them shall live in them." Gal. iii. 12. He is speaking of the law of Moses, as given by Jehovah in the character of the King of Israel; and of the obedience it required, and the reward it conferred, as an illustration of that justification which is by the law, and which is by a doing for life, that does not at all include faith in the work of another. And considered as a judicial code, the law of Moses corresponded with this definition.

This distinction between what the law required as a political code, and that which it required considered as the law of the moral governor of all, and in connexion with the revelation of mercy, confirms what was formerly stated, in regard to the obedience enjoyed by Jehovah, as the head of the Jewish commonwealth. Considered in connexion with this view of the law, the promises of earthly blessings were conditional. The people did not enter the land because of their righteousness, or for the uprightness of their hearts, but because of the promise made to their fathers; but having entered it, or having been born in it, their prosperity there, and their continuance in it as subjects of the Jewish commonwealth, were in certain respects suspended, on their obedience to Jehovah as their King. The nature of the life, and the blessings he bestowed in that character may be learned from what the Apostle has said of the law, which stood, he tells us, in sacrifices consisting of meats and drinks, and in carnal ordinances; or rather carnal justifying, or righteousnesses of the

flesh, which were connected with its meat and its drink-offerings. Heb. ix. 10. He evidently means, that the justification obtained by the services of the law, considered merely as acts of obedience to the head of the kingdom, consisted in exemption from outward and civil penalties and disqualifications, and in the continued possession of external benefits and privileges. And the connexion, which is here supposed to exist, between the meat and drink-offerings of the law, and those carnal justifying, establishes the principle, that the same rites which, considered in one view, were typical of the work and the salvation of Christ, were, when considered in another, or merely as precepts, a part of that code of laws, on obedience to which, the prosperity of the Israelites was suspended. Whether the things commanded were ceremonial and positive, or moral in their nature, if the blessing were suspended on obedience, it equally served to illustrate the principle of the Adamic constitution ; or in other words, the character of the law, as the rule or procuring cause of justification. Indeed, the obedience of Adam himself respected a positive precept. And as the dispensation established with him, gives the most full view of “the law of works ;” or of the law, as the rule or ground of justification, the positive nature of many of the Mosaic precepts, can be no objection to the view now given of his economy. But though the Adamic constitution gave the most full view of the law of God, considered as the rule of acceptance ; it ought not to be supposed, that this situation of the law arose entirely from that constitution : For originally, and before the precept in regard to the forbidden fruit was given, the law was

written on his heart, and was in him as a law which could have given life to Adam individually considered. There never was a law given which could give life to man after he became a sinner ; but to innocent man, the general and eternal law of love could certainly give life, and to him it carried with it this notification : “ The man that doeth it, shall live by it.” Abstracted then, from the dispensation established with Adam, in connexion with the precept in regard to the forbidden fruit, the law required of him perfect obedience, both as to matter and principle, and in its duration parallel with his being. And such obedience it still requires of his posterity. This is supposed in all the declarations of it, which the Scriptures have proclaimed unto mankind. And some apprehension of the law, as thus requiring obedience in order to acceptance with God is natural to men, though they sadly mistake the nature of that obedience. But the constitution established with Adam after he was placed in paradise, served particularly to illustrate this view of the law. *a*

Adam did not originally obtain paradise as the reward of his previous obedience : But after he obtained it, he was distinctly informed, that he held the continuance of it by the tenure of his obedience to a particular law, and that the first instance of transgression should forfeit it for ever. He was to live, of course, by his own righteousness. Not that his obedience could at all be profitable to his Maker, or by any means an equivalent for the life and the blessedness conferred on him : But that his obedience to the will of Heaven

a Gib's Sacred Contemplations, p. 150—154.

was the condition on which it pleased God, that he should hold and enjoy these blessings. There was thus afforded a striking illustration of the law, as the rule or procuring cause of acceptance and life, and as a system under which man is strikingly punished according to desert.

Now, in like manner, the Mosaic economy, considered as a political system, so far represented this character of the law; when it promised the reward of temporal blessings, on condition of obedience to Jehovah as the king of the nation. But this even was in subserviency to that view of it, in which it prefigured the Gospel. For the design of God was to afford an illustration of the solemn condition which it behoved the mediator to fulfil, in order to his becoming the Saviour of sinners. As the political head of Israel, he required of them obedience to his law in that character, in order to their fruition of temporal and civil benefits, with a view to exhibit the ground on which the Messiah should be honoured, to bless the nations of the earth according to the promise; namely, his own perfect righteousness, as the great antitype of all that the law prefigured. This was one great reason why the Israelites were placed under such a system of laws. It made way for the Messiah being placed under a law, which, while it included that general law that is binding on all, afforded by its special precepts, a most striking view of the many personal grounds of forfeiture which existed, besides the general forfeiture incurred by the single offence of Adam, on which account it is said to have entered, that the offence might abound: And it also afforded a striking exhibition of the curse, which it

behoved the surety of sinners to bear, and in general, of the work which he had to perform. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. The law given to Israel was such, that it "concluded, or shut up, all under sin." Gal. iii. 22. And it was so given them, as very strikingly to exhibit that system under which sinners are dealt with according to their own desert, and which has often been denominated "the law, as a covenant of works." Hence, our Lord, in replying to one who asked him what he should do that he might have eternal life, said: If thou wilt enter into life, keep the commandments. Matth. xix. 17—19.

As the law of Moses comprehended that law which is binding on all mankind ; so the curse denounced against every transgression of it, was a figure of that fearful curse which is the desert of every instance of transgression among mankind. And hence, in enduring the cross, Jesus sustained the desert of the many sins of that people, which shall be gathered to him out of all the nations of the earth. In placing Israel under such a constitution, it could not be the design of God, that they should be justified by obedience to his law ; for they were already condemned as transgressors ; and to them, as to all men, the door of justification by deeds of law was for ever shut. "By the deeds of the law there shall no flesh be justified in his sight ; for by the law is the knowledge of sin." Rom. iii. 20. His design, then, must have been to exhibit a view of the way in which man, in his original condition, was to have lived by his own righteousness ; and of the requirements of the

law still, as the rule of acceptance with God, in order to the illustration of the way through which the second Adam should effect the salvation of his people. Hence, the malediction pronounced on every one who should be hanged on a tree, is expressly applied to the manner of the Saviour's decease. Gal iii. 13 ; for his obedience was obedience unto death. Not that the redemption of Christ is according to the strict letter of the law ; for the language of the law is, " The man that doeth these things shall live by them," and " The soul that sinneth shall die ;" but that it is in full accordance with the *spirit* of the law.

It merits our attention, also, that the obedience of the Israelites consisted in ceremonial and typical, as as well as in moral services. And, as the Israelites could have no share in making the atonement which was thus typically exhibited, it follows, that in certain parts of their sacrificial services, they must have prefigured the Saviour, while in others, they no doubt exhibited as a kingdom of priests, a shadow of the services of the Christian Church. This seems to be taught us in such addresses as this, " Thou art my servant O Israel, in whom I will be glorified," where the name Israel is given to the Saviour. Isaiah xlix. 3.

While, therefore, the old covenant, considered as a shadow of good things to come, exhibited the Gospel of Christ ; yet, when considered as a political code, it was so constructed as to give a striking view of the guilt and condemnation of man, and of the perpetual obligation of the law of Heaven. The law demanded obedience ; but, it contained no promise in itself of the communication of special grace, to produce the obe-

dience required. And this served to confirm the solemn truth, that the obligation to obedience does not rest on the gift of that grace which excites to it. Were it otherwise, men in their natural state could not be sinners at all, because under no obligation to obey till they had received of that grace which produces compliance. It was explicitly taught, then, that the obligation to obedience, rests on the possession of natural faculties and means for their exercise, when under the old covenant, the commandments were written on stones merely, or in other words, when there was only an external revelation of the will of God, and yet the duty of man to obey, was most explicitly declared.

But, in the new covenant it is promised, that the laws of God shall be written in the hearts of its subjects, and put into their inward parts. The redeemed are thus enabled to serve God with a new spirit, and not merely according to the old letter. Christians well know, that in consequence of their corruption, more than the mere knowledge of duty, or even than an inward conviction of the equity of the divine requirements, is necessary to produce genuine obedience. And how precious then, is the promise of grace according to our need.

It is true, that many of the Israelites were the subjects of special grace, and had the law written in their hearts; but it is equally true, that they received it, not in virtue of the Sinaitic covenant; but in virtue of the promises which respected Christ, and the accomplishment of his work in the fulness of time. In the law was seen the authority of God, and by it the de-

pravity of the human heart was made manifest ; but the man who was sensible of the sinfulness of his nature, and of his consequent insufficiency for obedience, could not see in the law itself, the promises of heavenly grace. It was only in the promises made to the fathers, that a foundation was laid for the prayer and the confidence, that God would impart of his spirit to work those things in the heart, as a gracious Sovereign, which he required as a lawgiver. The types of the law, indeed, exhibited in figure, the grace and the mercy of God ; but they could not be understood, unless connected with the promises previously made, and they could not themselves communicate the influences of the Spirit of God.

This reasoning proceeds on the principle, that there is a difference between the character of Jehovah as the moral Sovereign of the world, and his character as the special king of Israel. There is no inconsistency in ascribing to him this twofold character ; a child for instance, owes obedience to his father by a natural obligation ; but yet, if the father were to promise a particular property, on condition of certain acts of that very obedience which is due upon other and indefeasible grounds, then those acts would have a double use, and a twofold respect unto the father.

As the king of Israel, God bestowed the earthly blessings of the old covenant, considered as a political code, on the ground of the obedience of that people, to Him, considered in that character. It is to this that the Apostle refers, when he says that “ Moses describeth the righteousness which is of the law ; that the man which doeth these things shall live by them.” Now to

this he opposes the righteousness which is of faith. Rom. x. 5, 6. The meaning, therefore, cannot be, that the man who did these things, should live *in* doing them, though not by them; as Christians live in obedience, though not *by* it; for it is such a doing of the law, as is contradistinguished from the justification which is by faith. It must be evident then, that the earthly blessings conferred by God as the king of Israel, were given on the ground of obedience to him in that character. But the blessings of the new covenant are bestowed on the ground of the perfect righteousness of Christ; there is thus a difference between the two covenants.

But on the other hand, considered as the God of Israel, the blessings of the covenant, in as far as it was a shadow of good things to come, were given by him, not on the ground of obedience, but only, as we have seen, in connexion with it. And here we see a correspondence between the two covenants; for many of the blessings of the everlasting covenant, could not, in the very nature of things, be enjoyed apart from obedience, though they are far from being given on the ground of it. This view of the Levitical economy, appears particularly in the concluding addresses of Moses to the people, previous to his death. The spirit of the future dispensation is there more distinctly exhibited. When for instance, he says to them: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. For it is not a vain thing for you, because *it is your life*; and through this thing, ye shall prolong your days in the land, whether ye go

over Jordan to possess it." Deut. xxxii. 46, 47; he is stating the intimate connexion which would subsist between their obedience and enjoyment; obedience itself should, as it were, be their life, and not merely the ground on which it was continued by their king. He reminds them that they had been redeemed from Egypt and all their enemies, not that they might so become their own masters, that they might live as they pleased; but, that they might, at once from a sense of duty and of gratitude, devote themselves wholly to their gracious deliverer. The principle then, is the same with that on which believers are besought by the mercies of God, to present themselves unto him a living sacrifice, holy and acceptable unto God, and which is their reasonable service. Deut. xxvi. 1—11. Jehovah himself was declared to be their life, and as such, he was to be enjoyed in the way of their loving the Lord their God, obeying his voice, and cleaving unto him; for thus, they should dwell in the land which he swore unto their fathers, Abraham, Isaac, and Jacob, to give them. Deut. xxx. 20. In this view of the subject, they lived in, but not by their obedience.

As the old covenant made no provision for the communication of that special grace, which changes the mind and produces cordial obedience, it was a covenant, from the benefits of which, the people might be excluded. Speaking of them, God says, "They continued not in my covenant, and I regarded them not, saith the Lord." Heb. viii. 9. This language does not respect the mere change of dispensation, for it evidently implies, that such was the constitution of the covenant, that God might be induced to cast them out of

it. We accordingly find, that he actually excluded from it the ten idolatrous tribes. If, then, numbers who were once included under this covenant, were cut off from it, many ages before there was any change in the Mosaic economy ; it must be evident, that the language in question respects the general nature of the covenant, and not merely some circumstances connected with a change of dispensation. The Israelites kept not the covenant of God, and refused to walk in his law. Psalm lxxviii. 10. The ten tribes were, therefore, carried away captive into a foreign country.—Judah also rebelled, and she too was carried away captive. God did not, however, cast them out of the covenant established at Sinai on every instance of transgression ; for there were sacrifices appointed for many acts of disobedience. This judgment was inflicted only in cases of rebellion against the fundamental laws of the state ; as for instance, the crime of idolatry. The old covenant then, was not an *unmixed* exhibition of the Adamic constitution, or of the law, as the rule or procuring cause of justification ; for according to it, there was no provision whatever for the exercise of mercy. But in the case of such offences as had no sacrifices appointed for them, there was a full view given of the Adamic constitution ; while in the sacrifices appointed for other offences, there was a shadow of the Gospel.

But as the old covenant had originally been established in subserviency to the covenant made with their fathers ; so, for the sake of the latter, a revelation of mercy and forgiveness was made to those who should break the former. With great solemnity and tender-

ness, Moses said to the Israelites, that if, when they were in tribulation, and scattered among the nations, they from thence sought the Lord with all their heart, and with all their soul, and turned unto him, and were obedient to his voice ; he would not forsake them, nor destroy them, nor forget the covenant of their fathers which he swore unto them. Deut. iv. 29—31. When in any instance, the people of Israel had exposed themselves to the judgment in question, they were forgiven and restored, not in consequence of any provision in the old covenant by which mercy was reserved for them ; but by a gracious recurrence on the part of God to the covenant he had made with their fathers. “ If,” says he, “ they shall confess their iniquity, then will I remember my covenant with Jacob, and also my covenant with Abraham will I remember ; and I will remember the land.” Lev. xxvi. 40—42. In accordance with this, we find, that when after they had broken the covenant, by worshipping the golden calf, Moses in pleading for them, rested his plea not on any thing in the covenant which had just been established with them ; but on the promises made to their fathers. “ Remember,” said he, “ Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of Heaven ; and all this land that I have spoken of will I give unto you, and unto your seed, and they shall inherit it for ever.” Exodus, xxxii. 12, 13. This part of the divine plan is a convincing proof, that the law of Moses, so far from being against the promise which had been given to Abraham, was established with Israel on account of that promise, and was de-

signed to be subservient to its ultimate accomplishment. It was added to the promise "because of transgressions;" that is, in order that by its numerous precepts, and its penal sanction, the connexion of transgression with wrath might be kept in remembrance, and that the nature of the salvation of Christ might thus be illustrated. Gal. iii. 19. His sacrifice was to be offered for the remission of guilt, and for salvation from sin.

The Prophet Isaiah has allegorized the history of Sarah and Hagar, by employing them, as the Apostle Paul informs us, to illustrate the two covenants. Isaiah, liv. 1; Gal. iv. In the allegory, Hagar represents the old covenant, and Sarah the new. They cannot represent what have been called the Old and the New Testament Churches; for believers under the Old Testament, and those under the New, constitute but one society. "We are built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," Ephes. ii. 20. And we are come to the general assembly and church of the first-born, and to the spirits of just men made perfect. Heb. xii. 23. The two characters introduced are represented as coeval, and as living together for a time in the same family. Besides, the one woman and her son, are represented as becoming the enemies of the other, which can never be said of one class of believers in regard to another. Nor can the reference be to Jewish and Gentile believers; for the believing Jews under the Mosaic economy, so far from having a hostile spirit towards the Gentiles, on the contrary, anticipated the conversion of the latter with feelings of delight. The

reference, then, must be to the Church of God, from which the children of God, whether Jews or Gentiles, spring. This church is represented as a barren woman, who did not bear ; because though God always had a seed to serve him in the earth, yet, for a long time, they were comparatively few. Hagar soon had a numerous posterity ; but the descendants of Sarah were for a long time few, though at last they far exceeded those of the bondwoman. And in like manner, up to the time when the Saviour appeared, the fleshly descendants of Abraham were more in number than his spiritual seed ; but now the latter are more in number than the former. In other words, the children of the new covenant are now more numerous than were those of the old. The Church had, for a time, been placed in a situation similar to that of a woman who had been betrothed ; but whose marriage had not been completed. Her husband who had been promised her, and to whom she had, as it were, been betrothed, had not made his appearance. She had thus been “ as a woman forsaken, and a wife of youth, who had been refused ; ” but she is told, that she should “ forget the shame of her youth, and the reproach of her widowhood ; for the Lord of hosts should be her husband, under the character of the God of the whole earth.” Isaiah, liv. 4, 5.

In the allegory, as has been stated, Sarah and Hagar represent the old and the new covenants ; and the following seems to be the sum of the illustration afforded : Sarah was the wife of Abraham, and the mistress of the family, long before Hagar had a place in it : And in like manner, that promise which included the Gospel,

was made to Abraham long before the giving of the law of Moses. Hagar was introduced into the family as a servant to Sarah, and even when added to Sarah, as a wife to Abraham, she did not cease to be her servant ; she was added to raise up seed to Abraham, and her son was considered as the son of Sarah, rather than of Hagar : And in correspondence with this, the law was added to the promise not to subvert it, but in subserviency to it ; and in connexion with the raising up of a fleshly posterity to Abraham, from whom the Messiah should descend. So long as Hagar kept her proper place as a nurse, or an assistant, she was useful in the family ; and in like manner, when the law of Moses, and the privileges connected with it, were viewed as subservient to the promise, it was of essential service to its great object. But when Hagar wished to occupy the place of the true wife, and to be the mistress of the family ; and when her son presuming on his fleshly relation to Abraham, treated with contempt the true heir of the inheritance, then they became injurious to the family, and were therefore ejected : And on the same principle, when the Jews losing sight of the great design of the law of Moses, or of the national covenant established with them at Sinai, sought justification by it, and not by the promise ; and when presuming on their fleshly birth, considered in itself, they persecuted Jesus, the true heir of the inheritance, and also all who looked for salvation entirely through him ; then they were ejected, and an end was put to their national privileges. Thus, the old covenant, though of important use in subserviency to the present elucidation, and the future introduction of the new, could

not of itself give life. Those who looked for liberty through it, could not obtain it.

In itself, it "gendered to bondage," that is, it produced children, which from their birth were in bondage. Hagar being a bondwoman herself, her children according to the usage of the age, were also in a state of bondage. And such of the Jews, as like Ishmael, had no relation to Abraham, but what arose from carnal descent, could not inherit the spiritual blessing ; for their national covenant did not entitle them to the heavenly inheritance. It is called " a yoke, which neither we nor our fathers were able to bear." Acts xv. 10 ; because of its solemn denunciations of vengeance, and of the utter inefficacy of all its offerings to justify a sinner, or to free the conscience from a sense of guilt, when conviction of sin flashed upon the soul, and when the dread of judgment made the heart to tremble. It is true, that numbers of the Jews even then were heirs of the heavenly inheritance, and rejoiced in a sense of the divine favour and forgiveness, and in the hope of eternal life ; but this arose from a prospective view to the covenant which was yet to be established, and from the understanding of the promises which were given to the fathers, previous to the giving of the law of Moses, and which were illustrated and confirmed by that law, as well as enlarged during its continuance. It did not arise from the law considered in itself. Whether before or after the coming of Christ, men were delivered from the bondage of the fear of death, only in consequence of their faith in Christ, either as already come, or as about to appear.

It may be proper to consider more largely the first and the second of the purposes which we have seen, that the law of Moses was intended to answer ; namely, to be an exhibition of the will of God, and of the curse due to transgressors, and a typical exhibition of the Gospel, by a system of types and of shadows.

In the first of these views, the law as delivered from Sinai, gave a striking discovery of the authority and majesty of the Lawgiver, and of the fearful power of the Judge. The same laws had in substance been given before ; but they were now brought together as the leading heads of a great system of morality. Such a distinct revelation was of great utility ; for in the land of bondage, the Israelites had in a great measure forgotten their obligations to God, and the duties he required of them. In order, therefore, to revive a sense of obligation, to awaken a conviction of guilt, and to impress with a sense of danger, the law was delivered, and in a way the best calculated to show the need of a Saviour.

The ten commandments were distinguished from the rest, by their being spoken from the midst of the fire, immediately by God himself. Having declared them in this manner, he paused in order to afford the people an opportunity of making request to him to appoint a mediator. As a memorial of their having thus been spoken without a mediator, they were written on stones by the finger of Jehovah. It was not merely because they were moral in their nature, that they were thus written ; for not a few of the others are also of a moral nature ; but in particular, to remind the Israel-

ites, that the whole might have been delivered in the same fearful manner had it seemed meet to the law-giver. Hence, the Apostle when speaking of the old covenant, considered as a system of precepts, by which was exhibited the demands of the law, as the rule of acceptance, represents it as if it had all been engraven on stones; because considered in that light, its nature was fully displayed in the commandments which were thus written. As the object of Jehovah was to convince of guilt, and to show the need of a Mediator, this purpose was answered by the immediate delivery of the ten commandments alone; and as he also designed to appoint a typical Mediator, he added no more in that manner, but gave the other commandments through Moses. Thus, both purposes were answered. The ten which were selected in order to be so delivered as to answer the former purpose, were thus selected, because from their comprehensive, as well as their moral nature, they were well fitted to illustrate the nature of the whole law of Heaven, and so to produce a conviction of guilt, and of the need of a Mediator. The view now given, therefore, does not confound moral with positive precepts; it only represents them as connected parts of the same general economy.

We accordingly read in Exodus xxiv. 7, 8, of a book called "the book of the covenant," in which were written by Moses, all the words of the Lord. verse 5. Now, there is no just reason to question, that this book contained both the ten commandments, and all the statutes and judgments, and precepts, which are written in the latter part of the xx. chapter, and in the three following chapters. We find, that the ten precepts are

represented as the covenant, Deut. iv. 13 ; and the tables are called "the tables of the covenant." Deut. ix. 10, 11 ; x. 4. Though they were written by God on tables of stone, it was necessary that they should also be written in a book, for the general use of the people ; and we know, that they were actually written by Moses, both in the book of Exodus, and in that of Deuteronomy. Besides, at the time that the covenant was ratified by sprinkling the book, as well as the people, with blood, they had not been written on the tables ; for this is mentioned as having been done afterwards, when Moses was called again to the Mount, Exodus xxiv. 15, chapter xxxi. 18. There appears, therefore, a particular necessity for their being written at the same time, with the other precepts in the book of the covenant.

This book then, contained, not only moral precepts ; but also those statutes and ordinances which were shadows of good things to come. The precepts contained in the latter part of the 20th, and in the three following chapters, form a summary, as it were, of the typical revelation of Moses, united with such moral injunctions, as in some measure, show the extent and application of the ten commandments. Thus, did the ancient economy unite the law and the Gospel. In corroboration of this, let it also be considered, that when after the first tables had been broken, Moses was again called up into the Mount, the Lord delivered to him what may be considered as a summary of the contents of the book of the covenant, with such additions as the new state of circumstances required. And the words of this summary are called "the words of the

covenant," as well as are the ten commandments. "Write thou," said God to him, in Exodus, xxxiv. 27, "these words; for after the tenor of these words I have made a covenant with thee and with Israel." Now, unquestionably, the reference here is to what is recorded from verse 11 to verse 26, inclusive: And it is in connexion with this, that we are told in verse 28, that the ten commandments were written on the tables. Now, since the statutes and laws of the summary in question, are denominated "the words of the covenant," as well as are the ten commandments; it follows, that when the latter are so called, it is not to the exclusion of the former; but because they were first delivered, and that in a very remarkable manner; and thus stand at the head, as it were, of the divine precepts. It is a very common thing, to name the whole of any public deed from the first part of it. And it is as common, to put a part of a thing for the whole.

When, therefore, the Apostle represents the law which was engraven on stones as abolished, he does not mean, that the moral principles recognized by it are now set aside; for that they cannot be; but that the economy with which they were, for a time, connected, has, *as an economy*, been abolished; and when he speaks of that which was engraven on stones as glorious, and of its spirit as yet excelling it in glory, he must be referring, not to the ten commandments alone; but to the whole of what was delivered by Moses, when he came down from the Mount. At that time not only did he deliver those ten words; but he also gave in commandment "all that the Lord had spoken with him in Mount Sinai." Exodus, xxxiv. 32.

And much of what God there declared to him, respected the three great festivals of the law, which unquestionably prefigured the glories of the Gospel. And besides, the words of the covenant as then delivered, were prefaced by the memorable declaration of the character of God, as "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving, but not clearing iniquity, transgression, and sins." Exodus, xxxiv. 6, 7. And what is this, but the glorious character of God, as exhibited in the Cross of Christ; where he appears, at once, the just God, and the Saviour, just and yet the justifier of the ungodly? And hence, Jehovah is represented, as making all his goodness to pass before Moses. Chap. xxxiii. 19. In a word, what was then delivered by Moses, is put for his whole economy. *a*

It is clear, then, that the law must have been given by Jehovah, both to exhibit his will, and the curse due to transgression; and to afford a shadow of the Gospel of peace. But as the view which it gave of the Gospel,

a It appears to be incorrect then, to say, that the law of Moses was put as a yoke on the necks of the Jews for the punishment of their sins in the matter of the golden calf, for not to mention that the substance of that law was given before the transgression in question; the revelation which followed, was a much more clear exhibition of the Gospel, than that which preceded it. So much so, indeed, that some have been led to suppose, that it is a new covenant entirely, of a far more gracious character than that which was previously established. This is a mistake; for the old covenant which was ratified by blood, as mentioned in Exodus, xxiv. 3—8, instead of continuing only till the making of the golden calf, continued till the everlasting covenant itself, was established in the blood of Christ. Heb. viii. 7—13. After that sin, the old covenant was, as it were, renewed, and accompanied with a more full revelation of the gracious character of God.

was much more faint than that which it gave of the authority and justice of the offended Lawgiver, it often takes its name from the latter revelation ; because it was its most prominent feature. Hence, the delivery of it is called the ministration, or service of death, and condemnation. Its particular nature served clearly to show, that justification could never be obtained by the law itself, and the consequent need of a Saviour ; and what should have to be done on the part of the Redeemer, it taught only by obscure images. Heb. x. 1. To him it pointed as its ultimate object, and its various parts must have signified what should be his character and his work. But the instruction given on this subject, was much less clear than that afforded on the subjects of the guilt of man, the claims of the divine law, and the purity and holiness of the divine character. Its distinguishing principle was fear. There is a fear, indeed, which is not only compatible with love and confidence ; but is, in fact, proportioned to it. The more a child loves his Father, and the greater confidence he has in his affection, the more will he fear to offend him, and the greater care will he take to please him. But the fear produced by the law, considered in the view now referred to, was that slavish fear which arises from a consciousness of guilt, without proper views of the way of salvation. In proportion as our views of guilt and of danger, and of the divine purity and justice, exceed in clearness, our views of the way of salvation, and of the divine mercy and grace, will the spirit of slavish dread rise above the spirit of love. Now, this was the case with the law of Moses. And this principle accounts for the uneasiness of many, who

this principle accounts for the uneasiness of many, who, on the whole, are influenced by the truth. When Isaiah, for instance, had a lucid view of the majesty, purity, and holiness of God, he exclaimed, I am undone ; but when a live coal was taken from the Altar, where the divine mercy was united with justice, and when his iniquity was purged away, he obtained peace, and with holy confidence engaged in the service of Jehovah. * Isaiah, vi. 1—8.

In regard to what are called the ceremonial parts of the law, a distinction should be made between their character as simply *precepts*, and their character as *typical* appointments. Considered as precepts requiring obedience, they demanded it under the same penalties, as did, what are called, the moral commandments, whether the ten words directly, or the amplifications of them contained in the rest of the law ; while on the other hand, considered as typical rites, they were shadows of the Gospel. The same authority which enjoined the love of God and of man, enjoined the offering up of the appointed sacrifices, and the observance of the appointed washings. The latter, as well as the former, are among the things of which it is solemnly said : “ Cursed is every one who continueth not in all things written in the law to do them.” And the breach of the typical, as well as of the moral precepts, must therefore, have subjected to the curse. He who despised the former, no less than he who presumptuously despised the latter, died without mercy. Add to this, that these figurative services could not of themselves take away sin and procure justification ; so that they could no more of themselves give life,

than could the moral commandments. And as when the former are considered merely as precepts, the two were, as to this, on a level ; what more natural than to speak of them *in this view* as one law, without nicely distinguishing between them. In the former view, they were remembrancers of guilt ; and in the latter, figures of the Saviour. Both are mentioned in Heb. x. 1, 2, where the same things which are called shadows “ of good things to come,” are said to have brought sins to remembrance. God appeared as still remembering sin ; because he still required sacrifice for it. On this last account, this part of the law is included in “ the handwriting which was against us ;” or in other words, it exhibited the bond of our debt of guilt as yet uncanceled. And till the bond was nailed by the Saviour to his Cross ; or in other words, was cancelled by his perfect sacrifice, the ordinances of the law continued in force. Col. ii. 14. The whole law of which Moses was the minister, is in the view now in question, very justly opposed to that dispensation of which the Apostles were the ministers. And this view being its most prominent feature, it often takes its name from it, and is accordingly termed a killing letter, an unbearable yoke, and a system which fostered the spirit of fear. 2 Cor. iii. 6, 7, 9 ; Acts, xv. 10 ; Gal. iv. 24 ; Rom. viii. 15. Whereas, the most prominent feature of the Apostolic message, being the proclamation of pardon and peace through Christ ; the ministry of the Apostles is termed the ministration of righteousness, that is, of justification ; for each dispensation is denominated from its most prominent feature.

On the other hand, when considered in the second

of the views, which have been mentioned, it is represented by the Apostle in 2 Cor. iii. 6—11, as the letter of a parable, the spirit of which, was Christ in the character of the Saviour. Though the *mere letter* as consisting simply of precepts, the breach of which subjected to death, is therefore said to kill; yet considered as typical, it was the letter of a parabolical or significant system, the spirit of which, or in other words, the great object signified by which, is “Christ and him crucified.” And this the spirit end, or scope of it, giveth life, inasmuch, as through the perfect sacrifice of the great antitype, pardon and peace are obtained. 2 Cor. iii. 5, 17, 18. All the parables of the Old Testament have a letter and a spirit; the latter being the meaning, or the thing signified by the former. And such is the view here given of the law of Moses, considered as a typical system. Accordingly, in the latter part of his reasoning, the Apostle explains the veil which was on the face of the minister of the old covenant, as an emblem of the comparative darkness of his dispensation, it being an economy of shadows, as well as of the blinded state of the minds of the Israelites, verses 13—15. And he tells us, that whatever glory there was in his law, is utterly eclipsed by the far surpassing glory of the Apostolic revelation,—that the glory of the former, was derived from the spirit of the latter, to which it pointed, and in which it had its end; —and that the superior splendour of the latter, is demonstrated by its causing the glory of the Mosaic economy completely to vanish, and by its remaining permanent, instead of being superseded by another dispensation, verses 7—11.

Now, it is easy to see, that the ten commandments considered in themselves, do not exhibit a shadow of the Gospel : And what then is more clear, than that the Apostle is putting a part for the whole of the law, when he represents the Gospel as its spirit ? In so far as the law had a shadow of good things to come, it joined the spirit and the letter. It was partly literal and partly spiritual ; the literal precept was quite obvious, the antitypical meaning was concealed beneath the surface, as it were. Moses was the minister of the letter only ; because to unfold its spiritual import was not his office. But it was the office of the Apostles to turn the rites of the law to the Lord Christ, and thus to exhibit him as the all-pervading spirit of the Mosaic appointments. They have accordingly used great plainness of speech, not dealing in shadowy representations, and typical allusions, nor enveloping their instructions in such obscurity, as was signified by Moses putting a veil upon his face, verses 12, 13. It is our happiness, then, to see the end and the great scope of that dispensation which is now abolished, and to enjoy the substance of the legal shadows.

The work of the Holy Spirit in writing the law on the heart, is introduced in verse 3 ; but in the rest of the Chapter, the term Spirit is opposed to the term letter. Now, the true principle of interpretation appears to be, that when we read of the *Spirit of God*, or the *Spirit of Christ*, the Holy Spirit himself is intended ; and when we read of the Spirit as opposed to the letter, then the scope, meaning, or design of the Mosaic economy is meant. The latter is the meaning also, where the term flesh, as opposed to spirit, refers to

the material and visible appointments of Moses. Phil. iii. 3.

This twofold view of the ancient economy is given, when it is said : “ The law was given by Moses ; but grace and truth came by Jesus Christ.” That is, while Moses ministered the law, which by the curse that it denounced against every transgression, declared the condemnation of sinners, and by its figurative rites exhibited a shadow of the Gospel ; through Christ, grace came in opposition to the condemnation of the law, and truth came in opposition to its shadow. For truth here does not mean truth as opposed to falsehood ; but the substance or antitype, as opposed to a shadow or figure. In a corresponding sense, truth is used in Daniel vii. 16 : I asked him the *truth* of all this ; and in Chapter xi. 2, I will show you the truth ; where the truth means the explanation of the vision which had been seen by the Prophet. The law, then, was in one view a revelation of death and condemnation, and in another, a system of shadows and types. But the Word was made flesh, and dwelt among us ; full, or in the plenitude of that grace which redeems from condemnation, and in the plenitude of all that goodness of which the law was an expressive figure. Accordingly, the Mosaic institutions “ are denominated a shadow of things to come ; the body of which is Christ.” Col. ii. 17.

This union of the law and the Gospel, was but a continuation of the same mode of divine revelation, which had been followed from the time of the fall. On the entrance of sin, mankind fell into a state of condemnation ; but though this did not interfere with their obli-

gation to serve God ; yet he did not teach fallen man to look on him merely as a Lawgiver. The commandments which he gave to his fallen creatures, were connected with the promise of a Saviour ; and the subsequent revelations of Heaven, served the double purpose of exciting a conviction of guilt, and maintaining the hope of forgiveness. And the more effectually to preserve the remembrance of his truth, it was exhibited by visible symbols.

The typical nature of the ancient dispensation is one reason why the Gospel is denominated a mystery. The term mystery, indeed, is used to signify a secret in general. Thus, the Apostle says: "Behold I show you a mystery ; (secret,) we shall not all sleep ; but we shall all be changed." 1 Cor. xv. But it is often employed to denote the figurative or hidden sense of a parable, allegory, symbolical action, or typical representation. Thus, the symbolical representation of the seven candlesticks, and the seven stars which were seen by John, contained under it a spiritual truth, which was called its mystery, and which being for a time hid from the Apostle, was to him a secret. "The mystery," said Jesus to him; "of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are (represent) the angels of the seven churches ; and the seven candlesticks which thou sawest are the seven churches." Rev. i. 20. Now, referring to these two, but connected views of the meaning of the term, the Gospel is sometimes denominated a mystery ; because it was comparatively hid, till its full glory was displayed by the new covenant revelation, and of course, could never have been

discovered by man ; and because it was the true scope and import of many ancient types and figures, and symbolical representations. In reference to the former view, the Apostle says, that the mystery of Christ was made known to him by revelation ; and that in other ages, it had not been made known to the sons of men, as it had now been revealed unto his holy Apostles and Prophets by the Spirit. Ephes. iii. 3—5. And this supposes, that the secret in question could never have been known at all, but by the revelation of Heaven. In reference to the latter view, he says: “ We speak the wisdom of God in a mystery, *even the hidden wisdom ;*” or rather “ the wisdom of God, which was hidden in a mystery,” that is, which was long hidden in the types and figures of the ancient dispensations. 1 Cor. ii. 7. It is not the symbol that is called a mystery, but the thing concealed under it ; so that the expression in question, refers here to the *manner* in which the Gospel was concealed under figures and parables. It is called a mystery, not because it was a secret at the time he wrote, for it was then made manifest ; but because, it was the true sense of many symbols and figures, under which it had been couched. And in reference to both views, he elsewhere says, that “ without controversy, great is the mystery of godliness ; God was manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.” 1 Tim. iii. 16. The truths here mentioned, are called the mystery of *godliness ;* because the glory of the divine character is manifested by them ; and because, their design is to implant and to cherish the spirit of piety among men. They are

called the *mystery* of godliness, because they were comparatively hid, till the new covenant revelation was given ; and because they are the spirit and substance of the ancient figures and shadows. And this mystery is called *great*, on account of its resplendent glory, and its unutterable importance.

It appears, then, that the ancient economy was a system of instruction by types and figurative representations. And of such as feared God under that dispensation, it is said, that the secret, or the mystery of the Lord was with them, and that to them he should show his covenant. Psalm xxv. 14. They saw, in a measure, the meaning of the typical appointments and signs, and looked forward to the establishment of that precious covenant in which the old has terminated. The small progress, however, which was generally made in the understanding of these things, is a convincing proof that the great truths which constitute the mystery of Godliness, could never have been discovered by man ; and the continued ignorance of multitudes demonstrates, that even when they are revealed, such is the blindness of the mind, and such the opposition of the heart, that without divine grace, their import and glory remain undiscerned. How many continue blind, even now, in the midst of the clearest light ? And it may be proper to add, that even when the import and glory of the things in question come to be seen, the mode of several of them is still a secret, or in the common acceptation of the term, a mystery. But in such cases, it is with the fact only, and not with the mode of the fact that we have to do. The former is revealed ; the latter is not. The former only, and not the latter,

then, is the object of faith. It is not, however, of this view of the things in question, that the Apostle here speaks ; and it is of importance, to give every passage its proper explanation.

The law of Moses was added to the promise which was made to Abraham, in order, so far, to throw light upon it in its progress to fulfilment ; but also to prepare for its full developement at a future period. Hence, it is called “ a schoolmaster ;” including the ideas of a teacher and a governor, whose office it is to teach the elements of knowledge to children under age, and to keep them in subjection while in a state of minority. The law occupied this place until the Christ came. Gal. iii. 24—26 ; but when he came, it ceased to be in the same sense a schoolmaster. The proper reading of Gal. iii. 24, is : The law was our schoolmaster unto, that is, until Christ ; for the words, “ to bring us,” are supplied. The reference is not to that use, which is still made of the law, to impress with a sense of guilt and of danger, to show the suitableness of the Saviour, and to excite to flee to him for refuge ; for the Apostle is speaking of a purpose which was served by the law, only till the Christ appeared in the world, and finished his work. For he adds : “ But after that faith is come, we are no longer under a schoolmaster.” The object of faith is represented as future, and therefore is said to come ; for as Christ is said to be our hope, because he is its object ; so for the same reason, he is called our faith. That which we are now called to believe in order to acceptance, is a thing past ; and the object of faith being, as it were, before us, we do not need those modes of instruction regarding it, which were

of great importance of old. *a* Christians are not, as the Jews were, in a state of minority ; for they have attained the station of sons and heirs in a state of maturity, in the sense here intended, through Him, who is the first-born of the redeemed family, and the heir of the whole inheritance. Gal. iv. 1—7.

That union of the law and the Gospel, which was thus contained in the Mosaic economy, was unhappily lost sight of by the Jews. Instead of considering the rites of their law, in connexion with the promise of the Saviour, they separated them from their grand end, and went about to establish their own righteousness, by the observance of them merely as precepts, without adverting to their figurative import. Others of them placed religion in the observance of such rites, to the neglect of judgment and mercy, of fidelity, and the love of God ; and for this they were often reproved. Isaiah, i. 11, 15 ; Prov. xv. 8 ; xxi. 3. Now, the most perfect harmony subsisted between them, and what are called moral duties. Not that either of them, or both of them together, could found a claim for the bestowment of the blessing of Heaven ; but that as the Levitical appointments were shadows of the Saviour ; so the observance of them, in the faith of him, was the means of producing and cherishing every holy disposition, and all acceptable moral obedience. The Gospel was preached by these rites, and the promises in connexion with them, tended to form that character which it is the great design of the Gospel to produce.

a Petto on the Covenants, p. 211, 212.

CHAPTER III.

OF THE LEVITICAL SYSTEM, AS ILLUSTRATIVE OF THE
NEW AND EVERLASTING COVENANT.

SECTION I.

A GENERAL VIEW OF THE LEVITICAL SANCTUARY.

THE Levitical tabernacle is denominated an example and shadow of heavenly things. Heb. viii. 5. And hence, the strict order which was given to Moses, to see that every thing was made according to the pattern shown him in the Mount. In interpreting its various parts, great care should be taken to avoid a fanciful application of its figures. We are favoured with an inspired interpretation of much of it, in the Epistle to the Hebrews; and there are principles implied in what is there said, which serve to guide us in the interpretation of those parts of it which are not there particularly explained, and by these we ought to abide. In order to determine whether any rite or event, institution or person, is typical, it is not enough, that we can trace a resemblance between one of these, and some other person or thing; we must have evidence, that this resem-

blance was designed for the illustration of the particular object to which we apply it.

In considering the ancient tabernacle, the most ungoverned licence of a wild and capricious fancy has sometimes been allowed ; and hence, not only have errors been taught ; but a prejudice has been excited against the most sober and scriptural interpretations of the undoubted types and allegories of the sacred history. But in order to avoid one extreme, it is by no means necessary, to go to another. The Scriptures do contain many types and figures of spiritual things ; and it is for us to abide by the key to them which is furnished by the sacred writers.

It is of importance to remember, that as in a parable, many circumstances are introduced by way of drapery to the principal figures,—by way of ornament and connexion, and to give a finish to the whole, which it would be wrong to dwell upon, or to draw arguments from, in support of any doctrine ; so in the ancient tabernacle, many things were introduced merely for the sake of the *general effect*, and not to prefigure particular facts, or to teach particular ideas. Certain parts of that structure had, as we shall afterwards see, a special signification ; but others were merely designed to contribute in their place to the general effect. It is true, that the most minute and circumstantial directions were given in regard to the very least particulars ; but this does not in the least militate against what has been now stated. If a man intends to erect a structure which shall be distinguished for its symmetry and beauty, its grandeur and accommodation, he must specify most distinctly to the builder, what is to be

its height, and breadth, and length ;—he must describe what kinds of ornaments he wishes to adorn it,—where, and in what proportions they shall be used,—the number and situation of apartments must be mentioned,—the number and situation of doors and windows must be stated, and also their different sizes,—the nature and form of the roof, of the porch, and of the connected walls and buildings ; and in a word, every particular connected with the whole, must be distinctly specified. Now in all this, there is an eye to the general effect which it is wished to be produced ; and the importance attached to the various particulars arises, not from some separate purpose which they are severally designed to answer, but from their relation to the whole, and from each being calculated in its place to assist in producing the effect desired.

In like manner, as the tabernacle was designed to be the residence of God, as the King of Israel ; it was becoming, that it should be a residence worthy, as it were, of his character as a Sovereign. And as pure and fine linen is the emblem of moral purity and rectitude ; and as blue, and purple, and scarlet, were anciently all princely colours. (*Esther*, i. 6 ; *Ezek.* xxiii. 6 ; xxvii. 7, 14 ; *Dan.* v. 7, 29 ; *Esther*, viii. 15 ; *Matth.* xxvii. 28 ; *John*, xix. 2 ;) the curtains of the sanctuary were made of fine twined linen, and blue, and purple, and scarlet. *Exodus*, xxvi. 1—6. God thus revealed himself as the King of his people Israel. The seat of his residence was a royal palace, as well as a temple. Hence, the very splendid furniture, and the rich ornaments of the sanctuary ; and hence, the ample retinue, and the magnificent equipage of what may be

called the domestic establishment of the King. We are reminded by all this of the kingdom of Christ. But they were in themselves but beggarly elements of knowledge, when compared with the spiritual glory of Him who had not where to lay his head, with the heavenly grandeur which now adorns him, and with the spiritual excellence, and the heavenly dignity of his subjects, who collectively considered, are a royal priesthood, and are individually kings and priests unto God, even his Father.

The sanctuary was designed to exhibit the utmost symmetry and beauty, and magnificence and glory ; and these as symbolical of moral union and order, and of excellence and beauty in "the Church of the living God," of which the sanctuary was designed to be a figure. The several coverings of the tabernacle served as a defence against the weather, and the whole structure was such as to ensure strength and security, as expressive signs of the complete protection, safety and comfort enjoyed by the family of God. There is no condemnation to them who are in Christ Jesus. He is a refuge from the storm, and a covert from the tempest ; and neither death, nor life, nor angels, nor principalities, nor powers, things present, nor things to come, shall ever separate them from the actual enjoyment of the love of God, which is in Christ Jesus. Rom. viii. 1, 38, 39. There is thus provided a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. Isaiah, iv. 6.

In particular, the *symmetry* of the tabernacle, the nice conjunction of the boards by mortises and bars,

and of the curtains by loops and taches, fitly represented the unity of the Church of Christ, when her members are knit together in love, when perfectly joined together in the same mind, and in the same judgment ; and when keeping the unity of the Spirit in the bond of peace. God is a God of order, as even his material works testify. And what are the heavenly graces of the Spirit of Christ, but the exercises of the mind in a state of moral order ? But while every Christian is, in one sense, “a temple of the Holy Ghost ;” yet in another, he is but a stone in “the temple of the living God.” One stone does not constitute a building, and neither do a number of stones, unless they are united together. Hence, as “the body is not one member, but many ;” so it is with “the house of God.” What a display then, of symmetry and union will be exhibited, when the building which is now fitly coupled together, and which is growing up into an holy temple in the Lord, shall be perfectly finished. Every stone of that building has its appropriate place ; every one of them in that place contributes to the beauty of the whole, and to the general advantage, like the many and different members of the natural body. If the skill of Bezaleel and Aholiab was displayed, in so mixing and constructing the different materials of the earthly sanctuary ; what will be the manifold wisdom displayed in the creation of the spiritual temple, where sinners of all nations and kindreds, of all conditions and circumstances, of all classes and characters, and of all varieties of talent and dispositions, of views and of temper, shall be formed into one compact structure, and united in one holy brotherhood. Ex. xxxi. 1—11.

The tabernacle when finished was solemnly dedicated to God, by being anointed with the sacred oil. Ex. xl. 9. This was an emblem of that sacred unction of the Spirit, which the Church of Christ receives from her head. Of that anointing with which he was blessed, all his people partake. By this unction they are formed into one compacted body under Christ. The perfection of this unity is not as yet visible ; but it will appear in its full glory, when that body is completed, which is denominated “ the fulness of him that filleth all in all.” Though in himself absolutely perfect, he has a relative perfection as the head of his body, the Church. Ephes. i. 22, 23.

The *beauty* of the tabernacle, and of the temple, was designed to exhibit an emblem of moral excellence and glory. We accordingly read of the beauty of holiness, or the beauty of the sanctuary. This expression in 2 Chron. xx. 21 ; and Psalm, cx. 3, refers to the pomp of the temple service, and to the splendid robes of the priesthood, as becoming the glory of the sanctuary in which they ministered ; for these different subjects are related. The high splendour of the house of God required that his ministers should be suitably arrayed. Hence, the magnificence of the former, and the pontifical attire of the latter, are connected. But all this glory was typical of spiritual and moral grandeur. The Church of Christ borrows none of its glory from the splendour of an edifice, or from the attire of its office-bearers. Her glory arises from the likeness of her members to the moral grandeur of the man of sorrows. When every principle is kept in its proper place,—when there is no defect on the one hand, nor

excess on the other,—when every relation is filled up, every duty performed, every passive excellence, and every active quality rightly exercised, and all that is amiable, and all that is venerable meet, there is afforded a most striking exhibition of moral beauty. Such was the character of Christ, and such at last will be that of his people. When distinguished by this excellence of character, the frame of the heart, the order of the affections, and the government of the passions is such as to produce the most engaging harmony in obedience, by an equal respect to all the commandments of Heaven, according to their several uses and ends, the hatred of every false way, and the pursuit of universal holiness ; so as to exhibit in its proper place and proportion, every feature of the Christian character. There is a commanding glory in genuine worth, in Christian sanctity, and holy consistency. Such excellence commands respect even in the ungodly, and often do the wicked feel their worthlessness beside it. It stamps a dignity and a glory upon a man, which nothing else can impress on him.

But as though the tabernacle was made up of many parts, they all belonged to one structure ; so the different members of the Church of Christ, though individually stamped with moral beauty, are all related to the general body, and in their place tend to its symmetry and glory. And when the building of mercy is completed, *in it* the Saviour will be glorified, and *in it* he will be admired. As when an architect has reared an edifice which is admired for its beauty and its grandeur, and its complete adaptation to its use and its relative position, the praise of all who inspect it is given

to the builder, and not to the building, and thus the architect is glorified in his work ; so will it be with the Redeemer. It is he who adorns his Church,—it is he who polishes every stone of the building,—it is he who fits every one of them for his place,—it is he who unites them all to himself, and joins them one to another ; impressions of his power and his wisdom, of his goodness and his grace, are left upon them all ;—in a word, they are a people formed for himself, and they shall forever shew forth his praise.

The principal parts of the temple, and its furniture, were overlaid with gold, as a faint emblem of the spiritual riches and grandeur of the Church of Christ. From him his people derive all that blessedness and glory which can result from the riches of wisdom and knowledge, the riches of grace, the riches of goodness, and the riches of glory ; in a word, from the unsearchable riches which dwell in him, who hath said: “ Behold, I will lay thy stones with fair colours, and lay thy foundation with sapphires ; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.” Isaiah, liv. 11, 12. The reference is obviously to moral excellence and beauty ; for the figure is immediately dropped, and it is said: “ And all thy children shall be taught of the Lord, and great shall be the peace of thy children.” By means of the transforming influence of his word, his spirit beautifies the meek, or the afflicted and the tried, with the glory of salvation. Psalm, cxlix. 4. Yes, “ strength and beauty are in his sanctuary,” whether we consider his Church, or the temple, which is the seat of that body. The disciples of Jesus were

struck with the magnificence of the earthly temple ; but a very different glory attracted the regard of their Master. He gave a check to their mistaken admiration, by telling them, that all this glory was to vanish away. "The glory of Lebanon," says God, "shall come unto thee, the fir-tree, and the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious." Isaiah, lx. 13. Every thing, that is, shall be done which can adorn and perfect his Church, in which his throne, with its appendage, his footstool, is seated. The allusions here are to the choice materials which decorated the temple of Jerusalem. And to carry the ideas of beauty yet higher, when the heavenly Jerusalem is represented as one great temple, the wall is said to be of Jasper, and the pavement of gold, the gates are said to be pearls, and the foundations of precious stones. Rev. xxi. 15—21. Now, the glory of the sanctuary is but the reflected lustre of his own brightness. There his beauty is displayed in the harmonious exercise of all his perfections, and in the grand result of his manifold works. When the whole is exhibited, we shall see that every stroke is necessary, every shade proper, and that every dispensation has tended to heighten the beauty of the whole,—every part of his character, in a word, will appear glorious in itself, will reflect a lustre on every other, and the whole combined will present the very perfection of moral beauty. And when we see him as he is, we shall be like him. Yes, we shall be comely through his comeliness put upon us. And well, therefore, may we say : "One thing have I desired of the Lord, that I will seek after ; that I may dwell in the house of the

Lord for ever, to behold the beauty of the Lord, and to enquire in his temple." Psalm, xxvii. 4.

Thus, then, the beauty of the sanctuary is, in the common sense of the expression, "the beauty of holiness;" God is glorious in holiness, for it constitutes the loveliness of his nature. It is this when combined with his goodness and his mercy, which gives form and grace to his natural perfections; such as his wisdom and his power, his immutability and his immensity. It sheds a lustre truly attractive over all the manifold characters in which he appears, and all the operations in which he engages. It is the reflection of this, his moral image, which clothes and adorns his Church. While, as displayed in the face of the Redeemer, it captivates by its charms every faculty of the soul, the inimitable beauty of its likeness in all who belong to him, unites their hearts in holy and fervent affection, and distinguishes them from the world around them.

The glory of the divine perfections is reflected by the sanctified worshippers of God. And in the full revelation of the Gospel, as discerned in the light of the Holy Spirit, and in the transforming effect of this blessed discovery, there is a beauty far surpassing the lustre which in the temple was reflected from burnished gold, from the splendid vestments and precious jewels of the priesthood, and far more glorious than all the external and imposing pomp of ceremonial worship.

Thus, the first covenant had a worldly, or a splendid sanctuary. Heb. ix. 1. This sacred structure is represented as the dwelling place of Jehovah. All the magnificence of the tabernacle and temple, of their ornaments, vessels and ministers, and of every part of the

worship performed in them, was on account of the symbol of the divine presence which was there stationed. God dwelt in the cloud on the mercy seat. Hence, it is called the tabernacle of the congregation, or of meeting, not only because there the congregation assembled ; but because there God met with them, for he said, “ there will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory.” Exodus xxix. 42, 43, In a word, the light, the provision, and the complete accommodation enjoyed by the priesthood in the ancient tabernacle as their dwelling place, serve to shadow forth the light, the provision and the blessedness which are so liberally imparted in the celestial temple, as the abode of the redeemed.

✓ In the temple of Solomon, the same things were exhibited on a larger scale ; but still with the same view ; for the same general lessons are taught by both. The ancient tabernacle was suited to the unsettled condition of Israel in the wilderness, and the temple of Jerusalem to their settled condition after the whole of the promised land was conquered ; but the latter was built for the same general end as the former. Additional light indeed was thrown on the scheme of redemption by means of the temple ; but both it and the tabernacle were designed to prefigure, for the time present, the glories of Emmanuel, the nature of his salvation, the blessings and privileges of his kingdom, and the ultimate rest of his redeemed in the celestial sanctuary.

The Levitical tabernacle was the royal abode of Jehovah, considered as the king of Israel ; and the family of Aaron, and in subordination to them, the rest of the Levites, were the ministers of his household. It was,

accordingly, furnished in a manner suited to the dwelling of a Sovereign. There was a throne in the holiest of all, which was the presence chamber of the King ; and in the holy place there was a candlestick, and a table on which fresh provisions were, from time to time placed. It is chiefly to be viewed, however, as the dwelling of Jehovah in the character of the God of Israel, and the Lord of the whole earth. And considered in this view, it was a figure of the human nature of Christ, of the Church of God, and of the heavenly temple.

First: It was a figure of the human nature of Christ. As God dwelt in the ancient sanctuary ; so the fulness of the Godhead dwells in Christ. In him, we are told, it dwells “bodily,” or substantially and really, and not in a shadowy typical way, as it did in the tabernacle. Col. ii. 9. The antitype of the glory on the mercy seat, is God manifest in the flesh ; and hence, Jesus himself referring to his body, said to the Jews : Destroy this temple, and I will raise it up in three days. John ii. 19—21.

Secondly: The sanctuary was a figure of the Church of God. Hence, the promise, “My tabernacle shall be with them ; yea, I will be their God, and they shall be my people.” Ezek. xxxvii. 27. The house of God is called the Church of the living God. 1 Tim. iii. 15. His people in coming to Christ the living fountain, are built up, as living stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through the mediation of Jesus. 1 Peter ii 4, 5. They are built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner

stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, and an habitation of God through the Spirit. Ephes. ii. 20—22. Each particular Church is called a temple for Jehovah : “ Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.” 2 Cor. vi. 16 ; 1 Cor. iii. 16. The former temple has been destroyed ; but there is a living and imperishable temple composed of spiritual materials, and built upon a spiritual and immoveable foundation. In this temple Jehovah dwells, there his people meet him and worship him, and there they receive and enjoy the communications of his grace. This is that temple of which the Saviour is the builder, and the glory of which, he for ever shall bear. Zech. vi. 13.

Thirdly : The sanctuary was a figure of the heavenly temple. When Christ is said to be set as an high priest on the throne of the majesty in the heavens ; he is denominated a minister of the sanctuary, and of the true, that is, the antitypical tabernacle, which the Lord pitched, and not man. Heb. viii. 1, 2. And the entrance of the Jewish high priest into the earthly holy places on the annual day of atonement, is represented as a figure of the ascension of the Saviour into Heaven itself, there to appear in the presence of God for us. Heb. ix. 12, 24. Jesus promises to make him that overcometh, a pillar in the *temple* of his God ; and of the redeemed it is said, that having come out of great tribulation, and having washed their robes, and made them white in the blood of the Lamb, they are therefore before the throne of God, and serve him day and

night in his temple. Rev. iii. 12 ; vii. 14, 15. The earthly sancturary was, at once, a palace and a temple. In the former view, it was the seat of the royal power and grandeur of the king of Israel ; and in the latter, it was the seat of that exalted worship which was offered to Jehovah, and of that holy fellowship which was enjoyed in his service. And Heaven is the seat of the glorious power of the king of Zion, and the seat also of the most hallowed worship and holy blessedness, in the view of his glory as Emmanuel.

SECTION II.

OF THE SEVERAL DIVISIONS, AND THE PRINCIPAL
FURNITURE OF THE LEVITICAL SANCTUARY.

WE have hitherto spoken of the sanctuary as one whole, as is often done in Scripture ; but it is of importance to consider also its different parts, and to enquire into their signification.

The tabernacle consisted of the court, the holy place, and the most holy place. These corresponded with the three orders of the sacred ministers taken from the tribe of Levi. The Levites, accordingly, ministered in the court, waiting there on the priests and assisting them in their sacred services. The priests officiated in the holy place, for they only were admitted there, and the high priest alone, officiated in the most holy place.

The altar of burnt-offering, and the laver of washing, were placed in the court of the tabernacle. This altar was a striking representation of the Saviour, who, without the sanctuary of God, properly so called, offered himself a sacrifice, by pouring out his soul unto death. In him we find the offerer, the victim, and the altar, which sanctifieth the gift. “ We have an altar, whereof they have no right to eat, who serve the tabernacle.” Heb. xiii. 10. As there was but one altar for Israel ; so there is but one mediator between God and

men, the man Christ Jesus. To the altar were all the offerings of the people to be brought ; because it was that on which alone Jehovah would receive them. On it, his name was recorded, and there, he said, he should meet with his worshippers, and bless them. Exodus, xx. 24. And in Jesus we see a divinely appointed sacrifice, and a sacrifice which has been offered at a divinely appointed place, and in divinely appointed circumstances ; and through it, God is propitious to sinners. Such is the dignity of the Saviour's person, that an infinite value is thereby imparted to his offering ; and hence, it is a solid foundation for the hope of transgressors.

The fire which burned on the altar, came originally from Heaven, or from before the Lord, as it did when the temple of Solomon was dedicated. Lev. ix. 24 ; 2 Chron. vii. 1. It was a striking symbol of the justice of him who is often denominated "a consuming fire." This fire of divine justice burned, as it were, upon his altar, till the Saviour appeared, in consuming whom it fully spent itself. No longer does it burn there as if still unsatisfied,—no longer does victim after victim there bleed ; for in the atonement of Jesus, the justice of Heaven has found rest. What a blessing to the soul to have such a foundation of hope in the view of "that day !"

The laver for washing was a figure of the purifying virtue of the blood of atonement, and of the cleansing influences of the Holy Spirit. The former effects our legal purification from guilt, and the latter deliver us from the moral defilement of sin. And it is through the atonement of Christ, that the influences of the Spirit

are shed upon our souls. Titus, iii. 6. And this connexion between the blood and the spirit of Christ, was signified by the situation of the laver so near to the altar. "Jesus came by water and by blood; not by water only, but by water and blood." 1 John, v. 6. As none of the priests durst enter the sanctuary, unless their sins were expiated at the altar, and their bodies washed at the laver; so no man can enter the true holy place, whose guilt has not been removed through the application of the blood of Christ, and his soul renewed by his Spirit. It is only thus that we can enter into the habitation of God, the place of eating with him of the food of his temple, the place where we walk in his light, and offer to him spiritual sacrifices.

The outer court was a representation of the kingdom of Christ, as it appears in this world; or of his Churches on earth, as comprehending all who make a profession of faith in him, and appear to belong to him. Thus, in Rev. xi. 1, 2, we read of the court as distinguished from the temple, where it obviously means the professing Church of Christ, according to her external order and visible appearance in the world: For directions are given to leave out, and not to measure that court, on the ground that the outward state of the Christian profession, at the time referred to, did not by any means correspond with the rule of God's word, which is the only rule for measuring the court of his house. The language intimates, that the difference between that rule, and the external appearance of the Christian profession was so palpable, that there was no need to apply to it, the rule at all. And why, but because the form of Christianity had been thrown over the nations;

so that the Church as a separate society, observing the ordinances of Christ, as the Apostles delivered them, was not to be seen. The true Church had to flee to the wilderness, where a place of retreat was prepared for her. There she was nourished as Elijah was, when he fled from the face of Ahab and Jezebel. And though deprived of the benefit of the institutions of Christ, adapted to the outer court, the people of God had access to the inner temple, and worshipped and enjoyed him there ; and were, therefore, acknowledged by him, as is signified by the commandment, to measure the temple ; while the outer court and its worshippers, are utterly disowned by him.

Between the court of the tabernacle, and the sanctuary, there hung a separating veil ; so that though the Israelites were connected with all that it contained, they yet saw none of those things which stood either in the holy, or the most holy place. And this, in certain respects, is the state of the Churches of Christ while on earth.

The holy place was a figure of the true Church of Christ, consisting of all who are really united to him. All such worship him in the spirit of the Levitical appointments, and of course, with the heart. The spiritual Israel enter the Church of Christ by faith in the sacrifice of Christ, and through that true purification of which the laver was a sign. They there walk in the light of the Lord, signified by the candlestick, though they have not personal access into the immediate presence of God in the holiest ; they eat of the sacrifice of Christ, who is the bread of life, though they do not actually see the Lamb which was slain ; and they offer

up the incense of prayer and of praise, which is kindled by the fire of the expiatory altar, or in other words, is offered up in the faith of the atonement, and under the influence of the love which it inspires, though they see not the great intercessor.

The holy of holies was a figure of the final habitation, and the celestial glory of the whole Church of the redeemed. As the high priest went through the outer court, and passed through the holy place into the holiest of all ; so Christ hath passed from this world, where he shed his blood as a sacrifice for sin ; he is engaged in fulfilling all that was signified by the candlestick, the shewbread, and the altar of incense in the holy place ; and having taken up his abode in the holiest of all, he hath opened it for our admission by faith even now ; and he is preparing all for our actual reception into it, when the present scene shall terminate, and for our everlasting residence, blessedness, and glory in the very temple of God, where the tree of life shall for ever flourish ; and where from the throne of God and of the Lamb, the river of the water of life shall for ever flow. John saw in vision, the river of the water of life proceeding from the throne of God and of the Lamb, of which, the mercy seat in the holiest of all, was a figure ; and he was thus taught to trace all the blessings and the joys of the covenant of God, to the grace of Jehovah, flowing through the precious blood by which the celestial throne has been sprinkled. Ezekiel, too, saw the waters proceeding eastward from the west, where stood the holiest of all, and going forth to fertilize the earth. Chap. xlvii. 1—8. From the throne of Jesus, in the Heavens, proceed all the

blessings of redemption. They are imparted in the first instance, upon earth ; but their full communication is reserved, till the redeemed shall be conducted to the heavenly temple. There all their wanderings shall cease ; for they shall be pillars in the temple of God, from whence they shall go no more out.

In the holy place, stood the candlestick, the altar of incense, and the table with the shewbread. The candlestick was a figure of the church of Christ, and as the same names which are given to the Church, considered as a whole, are given to every particular Church ; so the seven Asiatic Churches, to which John was commanded to write, were represented to him by seven golden candlesticks. Rev. i. 12, 20. This emblem characterizes the Church in its privileges and in its duties. The candlestick in the sanctuary had seven lamps, containing pure olive oil. This fitly represented the Holy Spirit in the plenitude and perfection of his gift and influences. In the Saviour he dwells without measure, and out of his fulness the redeemed are supplied. Christians are all partakers of his Spirit, and by his grace they are enlightened, and by his influences they are quickened. This fulness of the Spirit, is represented to the Prophet, by a candlestick having seven lamps, with seven pipes attached to them, and two olive trees, one on the right side, and the other on the left side of the candlestick. Zech. iv. 2, 3. These trees supplied the oil which was conducted immediately from them through the pipes to the lamps, and thus constantly supplied the flame. This emblem was luminously expressive of that infinite fulness of the Spirit, which dwells in the

anointed king and high priest of the Church ; and accordingly, when the Prophet enquired, “ What are these my Lord ? ” it was answered : “ Not by might, nor by power, but by my Spirit saith the Lord of hosts ; ” and then he is told, that all difficulties in the way of the erection of the temple should utterly vanish, through the Almighty energy of this Spirit. Jesus as a king and a priest, was represented by Zerubbabel the governor, and Joshua the high priest ; and in the exercise of these offices, he communicates of his inexhaustible fulness to his Church. He gives in a way worthy of his place, as the head of the body, and of his essential glory as Jehovah. It was a part of the priest’s work to supply the lamps with oil, to trim them, and thus to keep them perpetually burning. And Jesus appeared to John walking in the midst of the Churches, as constantly inspecting them, supplying them with the heavenly unction, interposing with his grace to correct their dulness, and to restore, preserve, and increase their splendour as lights in the world.

The scene of John’s vision was in the sanctuary, where the mercy seat, or the throne of God was placed. There he saw a high priest, not of the tribe of Levi ; but of the order of Melchisedec, who was, at once, a king and a priest. And the separating veil being removed, he saw Him occupied with the lights of the sanctuary. There he dictated to John the seven Epistles to the Churches, in which, by means of commendation and reproof, admonitions and warnings, precepts and promises, according as they were severally called for, he sought to strengthen those lights which were ready to die, to remove whatever tended to mar the lustre of

others, that thus their influence might be much more effective, and also to recruit even those whose lustre was the brightest. And when accompanied with supplies of his Holy Spirit, these means were well calculated to make the Churches "burning and shining lights." And what a blessing to have such a fountain of supply in Him, with whom is the residue of the Spirit! What can equal the security of the redeemed? Infinite sufficiency can never be exhausted: Infinite mercy and grace can never be dried up, and infinite power can never lose its efficacy.

But this symbol shadowed forth the Church in its duties, as well as in its privileges. No man lights a candle to put it under a bushel; and, if Christians are enlightened, it is that they may shine. The Churches of Christ are public bodies. It is not for themselves alone that they are illuminated; they are stewards for others. They are not designed merely for the edification of such as are connected with them, though certainly this is one end of their erection. They are appointed to shine as lights in the world, and they feel the increased necessity for their acting as such, when placed among a crooked and perverse generation. The primitive Churches, accordingly, were bent on the spread of the Gospel. Every talent was put in requisition, and it gladdened their hearts, when from time to time, the Lord granted unto sinners repentance unto life. Let the Churches of Christ, then, so act, as at once, to condemn and instruct the world. Let them as lights, in a benighted world, so shine as to guide the feet of many into the way of peace.

Christians are denominated the children of the light,

and of the day, and as such they are solemnly enjoined to let their light so shine before others, that they seeing their good works, may glorify their father who is in Heaven. Math. v. 16. They are exhorted not to sleep, as do others; but to watch and be sober, 1 Thess. v. 6; and to have no fellowship with the unfruitful works of darkness; but rather to reprove them. Ephes. v. 11. The light which they diffuse around them, saith to the world around them, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It manifests and reproves the ungodly conduct of their neighbours; it disturbs their peace by flashing conviction on their minds, and it may be the means of exciting them to look to the "Sun of Righteousness," that he may enlighten them. A conversation becoming the Gospel, speaks in the same way as "the Heavens declare the glory of God." And the power of this voice has often been felt by the wicked, in spite of many a struggle to repress its reproofs. But often, too, has it been blessed as the means of subduing the heart to the obedience of faith.

In the vision of the Prophet Zechariah, the emblem of that power by which the cause of God is extended, was not a sword or a sceptre, as if human might or authority were to build the temple of the Lord; it was a candlestick for the diffusion of light, and supplied by oil flowing from trees of olive, the symbols of peace. This was a fit emblem of the Church of Christ, as the sacred depository of the light of divine truth, and as elevated, so as best to exhibit it to the world, and also, as entirely dependent on the Spirit of God, for that heavenly unction, which is necessary to her own il-

lumination, holiness and joy, and to her success in enlightening, sanctifying, and comforting others. On seeing the vision, the Prophet asked two questions: What are the two olive trees? And what are the two olive branches, which through the two golden pipes, empty the golden oil out of themselves? And in answer to both questions, it is said: These are the two anointed ones, that stand, or officiate, before the Lord of the whole earth. The reference is to Zerubbabel and Joshua, as types of the Saviour. They were "anointed ones," inasmuch, as they were invested with office and qualified for it by the Spirit of God, signified by the oil of the olive trees. In their official capacity, as exciting the people to diligence, and directing them in the work, they are represented as branches, or orderers, of the olive trees, inasmuch, as through them the juice of the trees, or the gift of the Holy Spirit, who was signified thereby, was conveyed into the body of the lamps; there to serve for the food and nourishment of their light. They were emblems of Christ in his kingly and priestly offices, in which twofold character, he is the source of all that grace, and of all those gifts and influences, which are given to the Church. The happy conjunction of the kingly and the priestly offices in Christ was afterwards signified, by placing two crowns on the head of Joshua the high priest. Zech. vi. 11—13; as they were distinctly prefigured in Zerubbabel, as the governor, and in the latter, as a priest. And as every counsel in regard to the creation of the literal temple was held between these two remarkable characters, in full harmony; so "the counsel of peace," that is, all counsels in relation to the erection of the

spiritual temple, of which the literal temple in question was a figure, shall be harmoniously executed between these two offices in Christ. The building rests on his atonement as a priest, and in this character he has opened a channel for the communication of the Spirit of God to the sinful children of men ; while, as a king, he dispenses all the influences and graces of this heavenly agent, and also, overrules all events in nature and in providence, for the advancement of the spiritual structure.

As a priest, he has the charge of the candlestick ; while as a king, he provides for it a proper situation. In the former character, he expiates sin ; and in the latter, he subdues the heart of the sinner. In a word, his sacrifice in the one character, is the foundation of his rule in the other.

In the holy place, beyond the court, stood the golden altar of incense. On this altar incense composed of the sweetest spices, according to a particular divine direction, was to be burned by the priest every morning and evening. Exodus xxx. 7—9. This prefigured the acceptableness of the sacrifice of Christ, who offered himself a sacrifice unto God of a sweet smelling savour ; and also, his intercession in the heavenly sanctuary on the ground of his atonement. This altar was of gold, whereas, the altar of burnt-offering was of brass. This marked the superior glory of the character of Christ, as the great intercessor within the veil, to that of his character as a sacrificial victim ; or as a mediator, officiating by means of his sufferings and death upon earth. Thus, the Apostle says : “ It is Christ that died, *yea, rather* that is risen

again ; who is even at the right hand of God, who also maketh intercession for us." The connexion between his atonement and his intercession, was signified by the putting of blood on the horns of the altar, on the annual day of expiation, and by the commandment, that the incense should not be kindled by any fire, but fire taken from the altar of burnt-offering. All strange or common fire, that is, fire not taken from the latter altar was prohibited on pain of death. Lev. x. 1, 2 ; and all strange incense, that is, incense not compounded as the Spirit directed, was in like manner prohibited ; a circumstance which proves, that the latter, like the former, respected the glory of Emmanuel. Exodus xxx. 34. This strongly marks the guilt and the danger of any mixture of self-righteous hopes with the perfect righteousness of the Son of God. John in vision, saw the angel fill his censer with fire from the altar. Rev. viii. 5. The prayers and the praises which are acceptable to God, are such as are produced by faith in the atonement which was made by the Saviour, when the fire of divine justice consumed his sacrifice. It is by him that we are to offer the sacrifice of praise to God. Heb. xii. 15. The intercession of Jesus, through which our devotions are accepted, is founded on his sacrifice. Hence, in allusion to the ritual of the ancient sanctuary, John says, that to the angel, or the official character whom he saw in vision, was given much incense, that he should offer it with the prayers of all Saints, upon the golden altar which was before the throne ; and the smoke of the incense, (produced by fire from the altar,) came with the prayers of the Saints and ascended up before God, out of the angel's hand.

Rev. viii. 3, 4. The appellation angel, is expressive not of nature, but of office. It is often given to messengers, whether earthly or heavenly, and is also given to official characters in general, simply as such. As for instance, to the chief office-bearers of the seven Churches in Asia. Rev. ii. 1, 8, 12, 18; and to the officiating priest in the sanctuary, when Solomon speaking of a vow, says: "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the *angel*, that it was an error." Eccles. v. 6. Now, on this principle, the angel whom John distinguishes from the other angels mentioned in Rev. viii. 2, may justly be considered as the Saviour in his high official character, —as the great high priest of the house of God.

The table with the shewbread next claims our attention. As the tabernacle was the house of God where he visibly manifested his presence; so to complete the notion of a dwelling, there must be all things suitable to a house belonging to it. Hence, in the holy place, there was a candlestick and a table; and the table had its dishes, and spoons, and bowls, though they were never used, and it was always furnished with bread. And hence, also, provision was constantly brought into it, by means of the sacrifices that were partly consumed upon the altar of God, and partly eaten by the priests who constituted his family, and as such, were maintained by him. That which was consumed upon the altar was God's portion, and therefore, the altar is called "the table of the Lord," and the sacrifice upon it, is called "his meat." Mal. i. 12. Besides the animal sacrifices which the law required, there were oblations enjoined of flour and wine, of oil and of incense. And

in burnt and peace-offerings ; the oblations called meat and drink-offerings accompanied the bloody sacrifices. This was necessary to complete the idea of a feast ; for as bread and wine, as well as animal food, are customary at a feast ; so to represent this, all of them were presented before Jehovah the King.

The twelve cakes called the shewbread, or rather the bread of the presence, because they were set in the presence of Jehovah, were reckoned among the meat-offerings, though they were not laid upon the altar in the outer court. For as the altar was the table of the Lord ; so the table was one of his altars. An altar is a table on which God himself is represented as eating ; and as the loaves of the presence were “ set before the Lord,” they were considered as offered to him, and He was considered as having received them. Accordingly, when they were removed in order to be replaced by fresh loaves, the frankincense which was upon them was to be burnt on the great altar for a memorial, even an offering made by fire unto the Lord. And when eaten by the priests, it is represented as given to them because it was most holy unto them, of the offerings of the Lord made by fire. Lev. xxiv. 5—9.

Now, as whatever nourishes and strengthens the body is called food, whether it be properly bread or not ; and as bread being the principle support of life and of vigour, whatever invigorates the soul is compared to it ; so “ the bread of the presence ” very fitly represented the whole of those sacrifices and offerings, which constituted the food of God’s house. Thus, the flesh of the sacrifices is called food and bread. Lev. iii. 11 ; xxi. 6 ; Num. xxviii. 2. On the same principle,

our Lord teaches us, that in his flesh and his blood, as sacrificed for sinners ; we have the great thing represented by the manna. Hence, he calls himself “the bread of life, which came down from Heaven, and giveth life unto the world.” John, vi. 35, 51. “The bread of the presence,” then, was a representation of the provision made by sacrifices and offerings, for the maintenance of the house of God. The twelve cakes corresponding with the twelve tribes of Israel, showed the abundance of this provision ; the frequent change of it, its perpetual freshness, and the frankincense upon it, its savoury nature. In our Father’s house there is bread enough and to spare, the blessings of his temple never fade, they never become stale ; but are always satisfying, and always ravishing. To a guilty and an unhappy creature, what so savoury as the message of reconciliation, and the words of eternal life ?

When we read of the table of the Lord in the sanctuary, of the offerings made by fire on the altar being of a sweet savour unto the Lord, and of the meat and the drink-offerings as the provision of his table ; we are to refer all such expressions to the sacrifice of Christ, in which Jehovah is well pleased. The design is to express the divine delight in the character and work of Jesus. “The Lord is well pleased for his righteousness sake ;” and hence, he calls him his “elect, in whom his soul delighteth.” Isaiah, xlii. 1, 21. And as the priests of old had fellowship with God, when they sat and did eat with him at his table ; so believers as the Christian priesthood, have fellowship with him, when we rest upon the sacrifice of Christ as our only hope ; when all our peace before God is derived from

it ; when we delight in his glory as it is here manifested, and when our happiness springs from contemplating, enjoying, and imitating his manifold grace, and his spotless righteousness, as here wonderfully blended.

Thus is the Church of Christ, the seat of celestial light, as was signified by the emblematical candlestick ; the seat of holy worship, as was signified by the altar of incense, in its connexion with the laver, and the altar of burnt-offering ; and the seat of spiritual enjoyment, and holy fellowship with God, as was signified by the table of shewbread.

The most holy place was, as we have seen, a figure of the highest Heaven. It had "the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ; and over it the cherubim of glory overshadowing the mercy-seat." Heb. ix. 3—5. The golden censer was that which was exclusively used by the high priest, when he entered the holiest of all, on the annual day of atonement ; and the language of the Apostle refers rather to its use, than to its situation. The altar of incense was placed near to the entrance of the most holy place, over against the ark and mercy-seat, and there, incense was burnt every day. But the golden censer was kept, it would appear, for the special service of the high priest, when he entered the holiest of all ; and was, therefore, placed just within the veil, and within reach of his hand ; so that he could take it thence without entering himself, which he was forbidden to do, without carrying with him incense from the golden altar,

and kindled by coals taken from the altar of burnt-offering. Lev. xvi. 12, 13. Thus, though the ordinary priests, with the whole of their services, were typical of the character and work of Christ ; yet as the high priest was the most eminent type of the great mediator, care was taken to distinguish him from all others ; and hence, in particular, the peculiarities of his garments, and his services on the annual day of expiation. On the forefront of his mitre was there written : “ Holiness to the Lord ;” and hence, Aaron is emphatically called “ The saint of the Lord.”

The golden pot that had manna, was deposited by the side of the ark, as a memorial of what had been done for the Israelites in the wilderness. It was preserved there in the holiest of all, as a type of the Lord Jesus Christ. John, vi. 48—51. By the frequent change of the shewbread, was signified, the perpetual freshness of spiritual enjoyments, and the genuine excellence of those exalted pleasures which continue for evermore. But in the permanence of the uncorrupted manna, we have a figure of the incorruptible bread of life, and of the unfading nature of celestial joys. He who gave his flesh for the life of the world, and is the true bread of life, liveth for ever ; and “ because he lives, we shall live also.” “ His flesh is meat, indeed, and his blood is drink, indeed ;” because the truth concerning his atonement, supports and satisfies the soul. He has promised to the conqueror, to give him to eat of the hidden manna. Rev. ii. 17 ; with an obvious allusion to the uncorrupted manna in the sanctuary. And this includes the ineffable joys of a blessed immortality, in the immediate presence of the God of the

temple. Our life is said to be “hid with Christ in God.” Col. iii. 3; which signifies, not only that it is secure, but that Jesus is the source of it. We have done with this world, and all the life we have in it must be given up. But we have a higher life, and it is for us to look to our head in Heaven, and to draw from him fresh supplies of spiritual vigour and enjoyment. Aaron’s rod that budded was laid up before the testimony, as a memorial that the house of Aaron was chosen to the priesthood, to the exclusion of all others. Num. xvii. 8—11. It was a standing testimony against the murmurings of the children of Israel, when they opposed the appointment of God in regard to the priestly office. And we are taught to rejoice in the endless life of our great high priest, to beware of detracting from his glory in that character, and to cling to Him who, as our forerunner, hath for us entered within the veil. If God was jealous of the least attempt to share the glory, or to set aside the honours of the ancient priesthood, much more jealous must he be of every thing that tends to derogate from the honour of him who is “a priest upon his throne.” But the great object of regard in the holiest of all, is the ark, with its covering, the mercy-seat. It was called “the ark of the covenant;” because it contained in its principal division, the *tables* of the covenant, and in another division, on the side of it, the *book* of the covenant. Deut. x. 5; xxxi. 25, 26. When the commandments written on the tables are denominated the covenant, it is by a synecdoche; because they were given in connexion with the promises, which, as we have already seen, constitute the proper matter of the covenant. There was thus preserved a per-

manent testimony, that the Lord had established a covenant with Israel ; and also, a record of its promises, and of that constitution of things, which it had pleased God to establish on the basis of those promises ; and hence, it is called “the ark of the testimony.” This appellation was given it, with a reference also to that covenant which has now been established on better promises ; for Moses, as the minister of the ancient economy, conducted every thing connected with it, so as to afford “a testimony of those things which were to be spoken after.” Heb. iii. 5. As the ark contained the two tables of the law, its lid or covering was overlaid with pure gold, as a token of the regard of God to his law, and of the glory of Him of whom the ark was a figure. On this covering of the ark rested the symbol of the divine presence. Hence, it is called the mercy-seat ; and Jerusalem, where it was ultimately placed, is denominated “the throne of the glory of Jehovah.” Jer. xiv. 21, and also the throne of glory. Chap. xvii. 12 ; and God is said to dwell between the cherubim. 2 Kings, xix. 15 ; Psalm, lxxx. 1. This last appellation is of the same import with the New Testament characters, “the God of all grace,” and “the God of peace ;” for in allusion to the mercy-seat, God is represented as on “the throne of grace ;” and we are invited to come to him there for mercy, and for grace, adapted to our wants. Heb. iv. 16. “There,” says God to Moses, “will I meet with you, and I will commune with you from the mercy-seat, from between the cherubim that are upon the ark of the covenant.” Exodus, xxv. 12. We are thus taught, that we must know the propitiatory character of Jesus, ere we can

behold the glory of the Lord. In the divine plan of showing mercy through him, we see the united lustre of the whole perfections of deity. And walking in the light of this revelation, we have sacred and delightful fellowship with God.

The word which is rendered "the mercy-seat," signifies, literally, the covering. It comes from a word which signifies to cover ; and particularly, to cover by sprinkling, besmearing, or overlaying with pitch, or some other substance. Accordingly, it is the word used to denote the covering of pitch given to the ark, in which Noah and his family were saved. Gen. vi. 14. Now, its full import is seen in the nature of the mercy-seat ; for not only was this the covering of the ark, it was upon it, and towards it, that the blood of atonement was sprinkled by the high priest on the principal day of expiation. He was commanded to take of the blood, and to sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat, seven times with his finger. Lev. xvi. 14, 15. It was then that the propitiation was considered as completed. It is easy to see, then, how the word which properly signifies to cover a thing by sprinkling, or besmearing it over, also signifies to expiate, since atonement was completed by the sprinkling of blood. And also how it is, that the same word which signifies to cover, is used to express the blessing of forgiveness ; for when our sins are pardoned, they are covered, as it were, by the propitiatory blood of the Redeemer. Psalm, xxxii. 1. Accordingly, the same word which in Heb. ix. 5, is rendered "the mercy-seat," is used in Rom. iii. 25, where it is rendered propitiation. And it is that em-

ployed by the Greek translators of the Old Testament, for the term which we render the mercy-seat. In Rom. iii. 25, it is used to express, not only what Christ is, considered as an expiatory sacrifice ; but also what he is to us through *faith*. “ God set him forth as a propitiatory, or mercy-seat, in his blood through faith.” He became a sacrifice for sin by the shedding of his blood, and on that ground, he became the medium of forgiveness, and of fellowship with God. Both these ideas seem to be intended: Through his perfect atonement, he has taken away sin ; and through faith in this great propitiation, he becomes the actual medium through which all the blessings of mercy are communicated to us, and through which we have access to God. Thus, the awful glories of divine justice, and the charms of celestial mercy, as in mingled rays, throw an impressive grandeur over the whole of the sanctuary.

The book of the law was placed in the side of the ark, and the tables of the law were placed within it ; so that when the blood of atonement was sprinkled on its covering, the law was considered as magnified and made honourable ; and at the same time, the promises of the covenant were considered as confirmed. God could then appear dispensing pardon, and communicating blessings to those who had forfeited his complacent favour, and were under condemnation.

This was a fit emblem of the Saviour, by whom the curses of the law are removed, and the promises of mercy and of grace are ratified. Our transgressions of the law are, as it were, covered by his blood ; while the law which we had violated, is magnified and made honourable. Justice and judgment are thus the estab-

lishment of the throne of God, and mercy and truth go before his face, or are luminously displayed to the world. Psalm, lxxxix. 14. The covering of the ark interposed between the tables of his law, as Jesus interposed between us and the curse. In Jesus, the true ark, the law of God found a place commensurate to all its dimensions ; for in him all its demands are answered. And now its terrors are hidden in the splendour of mercy ; because God was by him reconciling the world to himself, not imputing unto them their trespasses ; and therefore, he can now appear as the just God and the Saviour ; just and yet the justifier of the ungodly.

Thus did God sit enthroned in the sanctuary, as propitiated through the blood of atonement. And O how different the thunders and the storms of Sinai, from the peaceful quietness of that hallowed place, where grace is seen reigning through righteousness unto eternal life, through Jesus Christ our Lord ! It was towards the Ark, therefore, that the Israelites directed their prayers and their praises unto God. Joshua, vii. 6. Wherever they were scattered, they were still to pray towards the mercy-seat ; because, there alone, did Jehovah appear propitious. 1 Kings, viii. 48 ; Dan. vi. 10. And thus are we taught to approach God in the name of his Son, resting all our hope of acceptance on the finished atonement of Christ, and relying on his intercession in the heavenly sanctuary. It was from no superstitious regard to the place, that the Israelites prayed towards the mercy-seat ; but from respect to Him who there sat enthroned as the God of all grace. Under every load of guilt they looked to Him for the remission of

their sins,—under every load of sorrow and affliction, they looked to Him for relief, and in the most painful perplexities, they looked to Him for counsel. Thus Jonah, when sunk in dejection through the weight of guilt and distress, and when just about to give up every kind of hope, said: “Yet I will look again toward thy holy temple.” Jonah, ii. 4. He looked, and deliverance came. Yes, from the height of his sanctuary Jehovah stoops to behold the misery of the wretched, and to listen to the cry, or the groans of the distressed; and he looses the fetters of the prisoner who is appointed to death. Psalm, cii. 19, 20.

The cherubim appear to have been emblematical of the highest orders of the angelic spirits, considered as the ministers of providence, in connexion with the scheme of redemption. We know that the redemption of man is connected with the ultimate union of redeemed sinners and all holy creatures, into one great community under Christ, as their common head. When man fell, the holy angels must have withdrawn from him, as loyal subjects withdraw from the society of rebels. But through Christ, not only are men reconciled unto God and to one another; they are also brought into holy fellowship with the angels of Heaven. Jesus has thus become the concentrating point of a most extensive community. And is it not natural then to suppose, that some token of this would be afforded among the many emblematical things of the ancient dispensations? This accounts for cherubim being placed at the east end of the garden of Eden, where the symbol of the divine presence appeared im-

mediately after the first revelation of mercy. On subjects of this kind, however, it becomes us to speak with caution and modesty ; for it is but little that we can know of the celestial world, and we should confine ourselves to such general statements as may easily be gathered from Scripture.

We read that the chariots of God are thousands of angels. Psalm, lxviii. 17. And again, "Jehovah bowed the Heavens also, and came down ; and darkness was under his feet, and he rode upon a *cherub* and did fly." Psalm, xviii. 9, 10. Their hieroglyphic form seems to have been designed to signify the qualities of the divine *providence*, of which they are ministers ; and their station at the throne of God, corresponds with what is said of the angelic hosts ; the chief of whom are ministers of Christ. "Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening to the voice of his word." Psalm, cii. 20.

The cherubim appeared overshadowing the mercy-seat with their wings, and with their faces directed towards it. To their position and their attitude, the Apostle Peter seems to allude, when speaking of the glories of redemption, he says : "Into which things the angels desire to look." 1 Peter, i. 12. It is a part of the mystery of godliness, that the Saviour was "seen of angels ;" and of this the posture of the cherubim looking steadfastly on the mercy-seat, of which he is the anti-type, is a striking illustration. They waited upon him at his birth, through the whole of his life, at his death, resurrection and ascension ; and now they minister to him in the highest Heavens.

They are called the cherubim of *glory*, on account

of their relation to the visible glory of Jehovah on the mercy-seat. We frequently find, that when the glory of the Lord was remarkably displayed, he was seen accompanied by angels. Thus, when he appeared to Jacob in a dream, his angels were seen ascending and descending on the visionary ladder. Gen. xxviii. 12, 13. On another occasion, the angels of God met this Patriarch in such numbers, that he called the name of the place Mahanaim, that is, two hosts or camps. Chap. xxxii. 1, 2 ; and soon after, God himself appeared, though in human form, verses 24, 28—30 ; Hosea, xii. 3—5. When the glory of the Lord appeared on Sinai, there were present myriads of angels. Psalm, lxviii. 17 ; ciii. 20.

When Daniel had a vision of this glory, he saw thousands and tens of thousands ministering to the Ancient of days, and ten thousand times ten thousand standing before him. Daniel, vii. 9, 10. When the glory of the Lord shone round about the shepherds, at the birth of the Messiah, there accompanied the angel who addressed them, a multitude of the heavenly host praising God, and saying, glory to God in the highest, (heaven), and on earth peace, good-will toward men. Luke, ii. 8—14. When he ascended into heaven, he was attended by angels, as the Lawgiver had been, at Sinai. Psalm, lxviii. 17. And the Saviour tells us, that when he shall come in the glory of his Father, he will be accompanied with his holy angels. Matth. xvi. 27 ; Luke, ix. 26, 28.

When Isaiah had a vision of the glory of Emmanuel, he saw him seated on a throne, high and lifted up, and the seraphim stationed above it, as attendant ministers

of the King, who was thus represented as sitting on his throne in open court, and in his judicial character, for the administration of government ; and with his servants by him, to receive and execute his orders. The seraphim are the same with the cherubim, though not exactly placed, as were the latter, in the temple of Solomon, where Jehovah sat upon his throne, as a king does in his palace ; for the cherubim spread forth their wings over the mercy-seat, and covered the ark, and thus formed, as it were, a canopy of state. 1 Kings, viii. 6, 7. In the vision of Ezekiel, again, there is the likeness of a firmament over the heads of the living creatures, or the cherubim, the reason of which is, that there Jehovah is represented as going forth in solemn procession, and as having his throne borne up on the wings of those principal attendants. Thus, the position of the attendant cherubim corresponded with the character in which Jehovah displayed himself.

The glory of Jehovah, particularly, as seated in the sanctuary, claims our special attention. The appearances of this symbol were exceedingly diversified. The element of fire was, from a very early period, employed as an emblem of the glory of God ; for we read of an involving flame, which appeared at the east of the garden of Eden, after the expulsion of man ; and of a burning lamp passing between the divided pieces of the offerings of Abraham. And we find, that at the Red Sea, and in the wilderness, the Lord went before Israel in a pillar of cloud, to lead them in the way ; and in a pillar of fire by night, to give them light. Exodus, xiii. 21. The effulgence caused by the fire, was in-

creased or diminished by means of a cloud which always attended it ; and according to the denseness or rarity of which, as well as according to the degree of the fire itself, would be the brightness of the appearance. Thus, the symbol appeared in a most fearful form on Mount Sinai, where the sight of the glory of the Lord was like devouring fire, during the time that Moses was there. Exodus, xxiv. 15—18 ; and at the giving of the law, it was enveloped in a thick cloud, that the people might not be confounded by its brightness. Exodus, xix. 16—20 ; xx. 18 ; Deut. v. 5, 23. On the mercy-seat, between the cherubim, it appeared in a much less fearful form ; nay, there it was even a mild symbol of the divine presence in the sanctuary. And in the wilderness, it served for a protecting guard from all danger, as a light in the midst of darkness,—as a guide through ground unexplored, and as a refreshing shade from the scorching heat. It did not always appear, then, in a terrific form ; but often with a mild, though a brightly luminous aspect, diffusing light, and in certain circumstances, an agreeable warmth.

This symbol of the Presence is commonly called the *Shechinah*, that is, the habitation or dwelling, from a word which signifies to inhabit or dwell. It is so called, because God said to Moses : “ Let them make me a sanctuary, that I may dwell among them.” Exodus, xxv. 8. Jehovah dwelt in the cloud on the mercy-seat ; and hence, he was addressed, as “ the dweller between the cherubim.” Psalm, lxxx. 1. And the tabernacle takes its name from a word, which signifies, the place of habitation. This remarkable symbol of the divine presence, is also frequently called the

glory, or the glory of the Lord. It is so called, because there was a visible exhibition of brightness, as proceeding from a luminary, or a fountain of light. Thus, Ezekiel saw the glory of the God of Israel coming from the way of the east, and the earth *shined* with his glory. Ezek. xliii. 2. And when an angel announced the birth of the Saviour to the shepherds, the glory of the Lord *shone* round about them. Luke, ii. 9. The shining of the face of Moses, is called “the glory of his countenance;” and to this the glory of Jesus is compared. 2 Cor. iii. 7, 18.

Now, light is often put in Scripture for knowledge, as opposed to ignorance; for holiness and righteousness, as opposed to sin, and for comfort, happiness, and joy, as opposed to misery. And the communication of heavenly knowledge, of holy principles, and of heavenly bliss, is very fitly represented by an effulgence, or emanation of light from a luminary. Hence, the blessing appointed for the children of Israel, was: “The Lord bless thee, and keep thee: The Lord make his face *shine* upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.” Num. vi. 24—26. The reference made in this blessing, to the face and the countenance of God is, because the Shechinah is called his face, or his presence. Thus, Jehovah said to Moses, my presence, literally, my face, shall go with thee, and I will give thee rest. Exodus, xxxiii. 14. “In all their afflictions, he was afflicted,” says the Prophet, “and the angel of his presence (face) saved them. Isaiah, lxiii. 9. What is the divine glory, but the infinite moral beauty and grandeur of Jehovah, and the display or emanation of this

fulness of all possible excellencies? It is the display of the divine excellency, which excites all those emotions in his creatures, that are comprehended in giving him "the glory that is due to his name." Now, in the person, character, and work of the Redeemer, we have displayed to us the true glory of Jehovah. Hence, it is said: "The Word was made flesh, and dwelt among us, (that is, tabernacled, or Shechinised among us, as did the glory of God among the ancient Israelites;) and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth." John, i. 14. And in connexion with this, we are told, that "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him," verse 18. In him dwelleth all the fullness of the Godhead bodily, or really, and not merely symbolically, as it dwelt in the cloud on the mercy-seat. Col. ii. 9. Accordingly, Simeon directed the Jews to consider the Messiah as the antitype of their ancient Shechinah; when with the child in his arms, he said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou has prepared before all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke, ii. 30. In him alone, the divine glory is fully manifested.

One great part of the mystery of Godliness is, that "God was manifest in the flesh." The wonderful constitution of the divine and human natures in the person of Jesus, is the spiritual meaning or mystery of the ancient Shechinah; as well as of the types and prophecies that regard the birth of the Saviour, his humilia-

tion, sufferings, and death. Hence, when Ezekiel had a vision of the glory of the Lord, he saw above the firmament that was over the heads of the living creatures, the likeness of a throne, and upon it the likeness, as the appearance, of a man above upon it. Chap. i. 26. Thus, too, when Moses and Aaron, Nadab and Abihu, with the seventy Elders of Israel, saw on Mount Sinai the God of Israel, he evidently appeared in human form ; for we are told, that there was under his *feet*, as it were, a paved work of a sapphire-stone, and as it were, the body of Heaven in his clearness. And upon the nobles of Israel he laid not his *hand* ; though they saw God, and did eat and drink. Exodus, xxiv. 9—11. The effulgence of the glory was so mitigated by the human form, and by the overshadowing cloud, as not to overpower the beholders. But though the companions of Moses saw God, they were kept at a distance ; he alone was admitted so near, as that the hand of God could be laid on him. Now, all this was a prelude to the incarnation of Jesus. In his incarnation, the ancient prayer ; “ O thou that dwellest between the cherubim, shine forth,” has been answered. Psalm, lxxx. 1. Hence, he is denominated “ the brightness,” or the full effulgence, the unclouded shining forth of the glory of God, and the express likeness of his character. He is also called the Lord of glory. 2 Cor. ii. 8 ; and the Gospel is called the glorious Gospel of Christ, who is the image of God, because in the face of Jesus, as exhibited there, the unclouded light of the divine glory is made manifest. 2 Cor. iv. 4, 6. In reference to this manifestation, it was said to the Church of old : “ Arise, shine ; for thy light is come,

and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee." And such should be the attractive power of this light, that the Prophet added : " And the nations shall come to thy light, and kings to the brightness of thy rising." Isaiah, lx. 1—3. This language shows, that it is not the person of Emmanuel merely, or abstractedly, which is the substance of the ancient glory ; but the character of God, as displayed by him. Hence, the *glory* of the Lord, and the *name* of the Lord, are expressions used interchangeably. Thus, the temple is called the house of his glory. Isaiah, lx. 7 ; and the dwelling place of his name. Psalm, lxxiv. 7. There shall be a place, says he, which the Lord your God shall choose to cause his name to dwell there. Deut. xii. 11. And the temple is often said to be built for his name. 1 Kings, viii. 20, 29, 44. Now, the name of God is used as a compendious formula to denote his whole moral greatness, the sum of his whole attributes and character. And it is in Jesus, that we have the full exhibition of this moral and spiritual excellency. Hence, he is denominated the image of the invisible God. In the Gospel preached by the Apostles, we have the mirror in which his glory, as such, is exhibited without a veil ; for He is the Lord who is the spirit of the law of Moses, or in whom all its figures are fulfilled. 2 Cor. iii. 17, 18.

When John beheld in vision the heavenly Jerusalem, he saw no temple in it, because it was all one temple for God and the Lamb. Rev. xxi. 22. The state of things represented by the outer court no longer existed ;

and the state of things specially signified by the holy place, was also done away. The celestial state of the Church was that which he saw. In this last state, indeed, all those services and things of the two former states, which brought, as it were, heaven to earth, by exhibiting, in a measure, what shall be ultimately enjoyed in the celestial temple, must be considered as concentrated. But yet it is a state far surpassing them.

The ancient temple was but a small inclosure in the literal Jerusalem. Even the inhabitants of that city did not see the glory of God, as it shone from the mercy-seat. And even the priests were not allowed to approach it. This was the special privilege of the high priest, and even he could not approach it, except on the annual day of atonement. But the whole of the heavenly Jerusalem, is one great temple for God and the Lamb. The whole of its citizens are not only allowed access to the sanctuary; it is their constant abode. They enjoy privileges which assimilate their station, not merely to that of the priests in general; but to that of the high priest. They have all admission to the very throne of God, and are all treated as domestics of Jehovah. The nations of the saved are said, therefore, to walk in the light of the celestial city. Rev. xxi. 24 The ancient sanctuary had no light from without, for the holy place was illuminated by the sacred candlestick, and the most holy place, by the bright shining glory on the mercy-seat: And in allusion to this, it is said of the Church: "The Sun shall be no more thy light by day; neither for brightness shall the Moon give light unto thee; but the Lord

shall be unto thee an everlasting light, and thy God, thy glory." Isaiah, lx. 19, 20. This is already, in a measure verified; for Emmanuel himself is the light and the glory of the city of God. When John in vision saw the celestial Jerusalem, he said, "the city had no need of the Sun, neither of the Moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 23. Of old, the light had been only like that of a candle shining in a secluded and small division of the very limited earthly sanctuary; but now it has burst forth like the Sun, and diffuses the light from the one end of Heaven to the other. And the whole of the celestial world is for ever illuminated; for this Sun shall never go down. The throne of God from which the light of the temple proceeds, is the throne of the Lamb. Chap. xxii. 2, 3. There sits the exalted Redeemer as the Sun of Righteousness, inhabiting that light to which no man can approach. From his person are emitted those rays of glory, which illuminate the celestial city. The "lamp of the city is the Lamb;" for in him is exhibited the symbol of the divine presence, and by him are the bodies of the saints irradiated, and their souls adorned with heavenly and immortal splendour. As the glorious light of the celestial city, he exhibits to its whole inhabitants, the unveiled perfections of Jehovah,—enriches their opening and enlarging faculties with inexhaustible treasures of wisdom and knowledge, and directs in the hallowed use of unfailing and advancing intellectual attainments. And every fresh acquisition of knowledge will be to them a spring of rapturous delight. And as their successive and un-

interrupted discoveries of truth, will for ever exhibit new manifestations of the character and ways of God in his various works, his providential administration, and in the plan and mighty results of redemption, their progress must be such, as is beyond the grasp of the most vigorous imagination to conceive. As the high priest walked in the holiest of all, in the light of the glory on the mercy-seat ; so shall all the redeemed walk at last ; in the full blaze of that light, which shall for ever shine from the sprinkled throne of the celestial sanctuary. And what must it be to behold this, the beauty of the Lord, and to enquire in his temple !

But as the Sun is the source of heat, as well as of light ; so every discovery of truth will be employed by the Saviour, to exercise and invigorate the principles of piety. All the faculties, dispositions, and affections, will bear the impress of the image of God, and all of them will be entirely consecrated to his services and glory. The heart will be the seat of a continual glow of devotional fervour and of holy affections. And those lively emotions and feelings, instead of subsiding after a transient effervescence, will be maintained and increased by the powerful impression of that flood of light, which will for ever be poured into their minds. And if, in this world, the advancing Christian, besides the aid of the ordinary faculty of the human understanding, may be said to perceive the glory of divine truths by a kind of mental taste ; how much will the high spirituality of the blessed in Heaven, assist them in their perception of the truth of God, when all the clouds of moral as well as intellectual darkness, shall be completely dispersed ? Between the hallowed

taste of the regenerated mind, and the revelations of Heaven, which are designed to guide and to nourish the soul, there is as real a relation as between the instinct of animated beings on earth, and the means of their support. And what, then, must be the progress of a soul freed from every spiritual malady, immutably fixed on things spiritual and divine, and pursuing with inconceivable ardour, all that is attractive and satisfying in the world of light and of love !

When the tabernacle was set up, and all its furniture was placed in it, then a cloud covered the tent of the congregation, and the glory of the Lord filled the structure. The cloud and the glory were not different things ; but different parts of one and the same thing. *Without* the tabernacle, the glory was a cloud ; and *within* the tabernacle, it was a fire. And during the night, it shone with the brightness of a fire without, as well as within the sanctuary. Thus, too, the pillar of cloud, and of fire, were the same thing, the external part being a cloud, and the internal part a fire. We read, accordingly, that the cloud was upon the tabernacle by day, and that fire was on it by night, in the sight of all the house of Israel in all their journies. The continuance of the cloud on the sanctuary, or the taking it up from over the tabernacle, was the signal of marching, or resting in the camp. Exodus, xl. 34—38. The cloud upon it, was the token of the divine protection ; and hence, the language of the Prophet, when speaking of the cloud of smoke by day, and the shining of a flaming fire by night, which the Lord has promised to create on every station of Mount Zion, he says, “ upon all, the glory shall be a defence ;” or, the

glory itself shall be a defence upon all. Isaiah, iv. 5. Thus, the Psalmist says, when speaking of the city of God: "The holy place of the tabernacle of the Most High God is in the midst of her; she shall not be moved; God shall help her, and that right early." And again: "The Lord of hosts is with us, the God of Jacob is our refuge." Psalm, xlv. 4, 5. The glory within, was the token, on the other hand, of the abundant grace and goodness of Jehovah: Thus, in allusion to the temple, when at its dedication, it was filled with the glory of the Lord; the Apostle prayed that his brethren might know the love of Christ, that passeth knowledge; that they might be filled with all the fulness of God; or completely filled with the divine glory. His desire was, that while they dwelt upon the height, and depth, and breadth, and length of redeeming love, their hearts might be so dilated and expanded, that they might admit the most ample indwellings of divine consolation and goodness. Ephes. iii. 14—19.

The appearance of the Shechinah corresponded with the character assumed by God at the time. Sometimes his object was to exhibit his justice and his majesty, as the Lawgiver and judge of the world; and at others, to display the riches of his goodness; at one time, he appeared expressing his delight in his people, and at another, frowning upon them, because of their offences: And again, he sometimes appears to defend, and to bless his redeemed; and at others, to take vengeance on their enemies. Speaking of Jerusalem, he says, in allusion to the appearance of the glory at the tabernacle, in the wilderness: "I will be a wall of fire round about her, and the glory in the midst of her."

Without, he should appear in fearful majesty to consume her foes ; and within, he should appear in a bright, but yet mild lustre, communicating of the exceeding riches of his goodness. The different aspects of the glory may be illustrated by its twofold aspect at the Red Sea ; where it had a dark side to the Egyptians, and a bright side to the Israelites. In a word, “the appearances of the Sun and clouds, in the ordinary course of the natural world, amidst the numerous changes of weather, from the serenity of a clear sky, to the beautiful colours of the rainbow,—the gathering blackness of the storm,—the gleamings of the lightning, and the fury of the most awful tempest, are not more diversified than those remarkable appearances of the divine glory, as described in Scripture.” Exodus, xxiv. 10 ; Ezek. i. 4—28 ; Hab. iii. 3—5 ; Psalm, xviii. 7—15. And from these manifestations of the glory of God, we are taught to contemplate the different parts of the divine character ; and we should be excited by them to cherish, at once, a holy fear of offending him, and a childlike confidence in his goodness. That same Sun, which by its scorching heat, shall burn up the wicked ; so that it shall leave them neither root nor branch, shall arise upon the righteous with healing in his wings. Mal. iv. 1, 2. On them the Sun of righteousness sheds forth his illuminating, refreshing, and invigorating influences. Hence, referring to the enemies of Israel, the Prophet says : “And the light of Israel shall be for a fire, and his holy one for a flame ; and it shall burn and devour his thorns and his briars in one day.” Isaiah, x. 17. Jesus, though he is the light and glory of the heavenly city, will come in flaming fire to

take vengeance on the wicked ; and their cry will be, “hide us from the face of him that sitteth on the throne, and from the wrath of the *Lamb*.”

He appears now, in the full manifestation of his mediatorial character, as “Jehovah our righteousness,” and in all the plenitude of his heavenly grace. He dispels those clouds of guilt, which intervene between the righteous God, and the transgressors of his law, and which intercept the communication of the light of celestial joy, and envelope the soul in all the horrors of the curse. As a cloud is dissipated by the rays of the Sun ; so by him our sins and transgressions are blotted out as a thick cloud. Isaiah, xliv. 22. He appeared to put away sin by the sacrifice of himself. He put to flight the shadows of the law, and shone forth in all the glory of his justifying righteousness. And it is the radiance of this light, beaming on the minds of sinners, which discovers to them their true situation, makes it manifest that all their righteousnesses are as filthy rags, and attracts them to the Saviour, as their only righteousness and strength. And the blessed discoveries which he thus makes, have a healing and renovating effect. He diffuses a sanctifying and a cheering influence over the spirit of believers. In the last words of David, the ideas of light and refreshment are united, by the use of the double figure of an unclouded Sun, and refreshing showers. When speaking of the government of “the Just one,” he says, “He shall be as the light of the morning when the Sun riseth, even a morning without clouds ; as the tender grass springing out of the earth, by clear shining after rain.” 2 Sam. xxiii. 4. And in Psalm, xxxvi. 8, 9, where he says : “Thou shalt make

them drink of the rivers of thy pleasures: For with thee is the fountain of life; in thy light shall we see light." They are united, when the Prophet says: "His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain upon the earth." Hosea, vi. 3. In eastern climes, the breeze of the morning, as well as the rain, has a most refreshing effect, by its cooling and invigorating influence. And refreshing, indeed, are the communications of that grace, which relieves from the blaze of offended justice, and heals every painful wound; which mitigates while it sanctifies every calamity and trial; and which imparts a sacred tranquility to the troubled heart, and even fills it with joy that is unspeakable and full of glory. Yes, even "the shadow of death is turned into the morning." Thus, through the whole sanctuary, glory is diffused. God is every where seen in his own light. And at every step, the understanding is illuminated with spiritual knowledge; while the heart is inflamed with holy love.

It was the appearance of Jehovah in the usual symbol of his presence, which made any place be denominated holy. Thus, when he appeared to Moses at the bush, he said to him, "put off thy shoes from thy feet, for the place whereon thou standest is holy ground." Exodus, iii. 5. And for the same reason, first the tabernacle, and then the temple was called holy. But the visible symbols of the divine presence are no longer to be found in any place whatever upon earth. Jesus is the antitype of the ancient glory, and where he is, there only is the sanctuary. Now, he hath gone to

Heaven, and there is the seat of worship, and of "the general assembly and Church of the first-born." And of this invisible body, the only representation which is afforded on earth, is that which is given us in a society of Christians, holding fast the faith and hope of the Gospel, and the bond of whose union is love to each other for the sake of the truth. Heb. iii. 6. Such a society of believers in Christ, though worshipping in a cell or cave, is indeed a "temple of the living God ;" and on every such assembly God has promised to create "a cloud and smoke by day, and the shining of a flaming fire by night." Isaiah, iv. 5. Wherever two or three are gathered together in the name of Christ, there is he in the midst of them. And in a particular manner is he present in the assemblies of his saints, where fervent and joyful praises are offered up in his name,—where the treasures of his word are unfolded,—where his dying love is commemorated, and where his laws are obeyed. Often have his people said, "surely God is in this place." But this is sanctity of a spiritual character, and quite independent of their local situation. The time is now come of which the Saviour spoke, when he said, that neither at Jerusalem, nor in Mount Gerizim would men then worship the Father ; but the true worshippers should worship Him, in the spirit of the letter, and in the truth of the shadows of the law. John, iv. 24. That is, when in every place, men might, and as in duty bound should, lift up holy hands, without wrath and doubting, or disputing. 1 Tim. ii. 8 ; when they should worship in the heavenly sanctuary, of which, the earthly one, be it where it might, was only a figure ; and when in their

worship, should be found all those holy principles and spiritual qualities of heart, which the substance of the shadows, as revealed in the Gospel, was fitted to produce and to cherish.

There is no earthly city or temple where the whole Church of Christ can assemble, as did the twelve tribes of Israel ; but they all assemble in the heavenly Jerusalem. There dwells Jesus who is the true altar, sacrifice, and priest, and the true King upon the hill of Zion,—there is the true tabernacle which the Lord pitched, and not man,—and there is the true inheritance of the family of God. The redeemed on earth have their citizenship in Heaven ; and though yet sojourning in the wilderness, they taste of the first fruits of the heavenly country, from thence they derive all their strength for the duties and the trials of life, and they have access even into the holiest of all, through faith in Him, who hath entered it as their forerunner and their head.

The Prophet Jeremiah foretold, that when the Church of God was increased and multiplied, they should not say any more : The ark of the covenant of the Lord, neither should they remember it, nor visit it, nor perform worship at it, as had been done before ; for at that time, Jerusalem at large, that is, the whole Church of God, should be called the throne of Jehovah. And under the figure of the tribes going up to worship at the mercy-seat, is represented, the gathering of all the nations unto the Church of Christ in the heavenly Jerusalem, Jer. iii. 16, 17. The whole of this Jerusalem, then, is now the seat of the divine glory, the temple of God, and the true place of worship.

Isaiah, too, had a vision of this state of things when standing by the altar of burnt-offering, at the entrance of the temple, he saw not only what the first veil concealed ; but also the holiest of all, beyond the second veil. This was an exhibition of the Christian economy, when both veils should be removed,—when the ark and mercy-seat should be seen,—when the true glory should be manifested, and should fill the world,—and when free access should be had into the innermost part of the sanctuary.

Jesus, the antitype of the ancient Shechinah, honoured the temple with his bodily presence ; but Ezekiel had a vision in which he saw his departure from it, previous to the full consecration of the heavenly sanctuary. He saw, that in consequence of the sins of the people, the glory removed to the threshold of the house, as a token that God was about to forsake it ; and this he mentions twice, the more to impress it on the mind. Chap. ix. 3 ; x. 4. He saw Jehovah going forth in solemn procession from the temple, and having his throne borne up on the wings of the cherubim, as his immediate attendants. There was also the appearance of a chariot with wheels. The glory having come to the threshold of the house, soon after left it, and stood over the cherubim on the chariot. And then the Prophet heard a voice saying to the wheels : “ O wheel,” or rather in the form of a command, “ Wheel on.” Jehovah having taken his seat, the chariot, that is, was commanded to proceed, and then the cherubim lifted up their wings, and mounted up from the earth in the sight of all who stood at the door of the east gate of the temple, and they proceeded to the Mount on the

east of the city, namely, Mount Olivet. Ezek. x. 3—19; xi. 22, 23. In connexion with these transactions, an order was given to defile that house which had once been holy, as a token that it was now left desolate. Chap. ix. 7.

We are thus reminded, that the Saviour left the temple by the east gate which was near to the treasury, and went immediately to the Mount of Olives, and that as he went, he said, “behold your house is left unto you desolate.” It might well be written upon it, “Ichabod; for the glory had indeed departed.” And not long after did Jesus, the true glory, stand on that same Mount, and from thence did he ascend into Heaven: A clear proof that there is now no specially holy place on earth,—that the seat of the glory is now in Heaven,—and that the antitype of the earthly sanctuary is the celestial temple.

A solemn feeling becomes us in contemplating the figurative symbols of spiritual things. And as the shadows brighten into spiritual realities, how delightful to dwell on that temple, where “every one,” and every thing “doth speak of his glory.”

SECTION III.

GENERAL REMARKS ON THE MEDIATION OF MOSES,
AND THE LEVITICAL PRIESTS, AS ILLUSTRATIVE
OF THE MEDIATION OF CHRIST.

THE law was ordained by angels in the hand of a mediator. It was appointed, in other words, to be administered in a mediatory form. Moses as the minister of the old covenant was its original mediator, inasmuch, as by him the law was given, and the covenant confirmed by sacrificial services. But in respect of those sacrificial services by which the covenant was continued, the priests of the house of Aaron were, in succession, mediators of that economy.

On the memorable day of the delivery of the law from Sinai, the Israelites when terrified by the awful circumstances which accompanied that transaction, begged the mediation of Moses. They appear to have directly thought only of a less fearful manner of holding communication with God; for they said to Moses, "speak thou with us, and we will hear; but let not God speak with us, lest we die." Exodus, xx. 18, 19. But as this desire arose from a consciousness of guilt, and a fear of wrath, as well as from the impressions made on their senses by the tremendous nature of the scene, there appears to have been, at least, a general

though undefined idea in their minds of the necessity of a mediator, for other purposes than as a medium for the revelation of the will of Heaven. And he who knows what we have need of before we ask it, and who fully comprehends that of which we have but vague and very undefined notions, employed Moses not only to reveal his will in a manner less fearful ; but also to officiate as an extraordinary priest by the offering of sacrifices for sin. And what was still more, he promised to raise up another mediator at a future period, according to all that they desired, though they knew not how to express it in the day of the assembly at Horeb. Deut. xviii. 15—18. A Prophet like unto Moses was promised, and Jesus is like to him in every distinguishing character of his office ; for like him he is a revealer of the will of God,—a deliverer from bondage,—a mediator in the fullest and most important sense, and the founder of a new religious constitution. In regard to this last particular, there is a striking resemblance between Moses and Christ. The former was King in Jeshurun, and the Lawgiver of Israel ; and the latter is King on the hill of Zion, and the sole lawgiver of the Church of God. In this character he has established a new religious dispensation, as Lord of the Church, where he acts not as a servant, but as “ a son over his own house.” Heb. iii. 3—7. Hence, his character as the Apostle of our profession, is connected with his atonement and priesthood. Heb. iii. 1. Even in revealing the will of God to his people, his atonement is prominently exhibited. They receive the law from him as their gracious Redeemer. In itself it is fitted to convince them of sin, and considered as the rule of

acceptance with God, it dooms to death and condemnation. But while it shows them the need of a Saviour, and shuts them up to faith in his atonement, as the sole ground of pardon and of peace ; Jesus, on the other hand, leads them to prize it as an expression of his will, and to study obedience to it from a sense of his love, in redeeming them from guilt and from woe. His mediation, then, must be connected with his priesthood. And accordingly, when it is particularly declared, what belonged to his character as mediator, it is expressly placed in his death, and in what resulted from it. "For this cause," we are told, "he is the mediator of the New Testament, (covenant;) that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix. 15. Indeed, as the occasion of appointing a mediator is an offence, and as the object is reconciliation, it is necessary, that reparation, or satisfaction be made to the party injured, through the medium of the mediator in behalf of the offender. It belonged to us to make the first advances, as it were, and by reparation for our offences to reconcile ourselves to God. But this reparation we could not make. It was while such was our hopeless state, that the offended Lawgiver himself provided a ransom. He so loved the world, that he gave his only begotten Son to be a sin-offering for us, and thus reconciled us to himself by Jesus Christ. 2 Cor. v. 18 ; Col. i. 20 ; Rom. v. 10, 11.

Displeasure or anger in God is judicial disapprobation, which is necessarily connected with his character as a moral governor ; and therefore we are said to be

reconciled to him, when we obtain his judicial favour. It is true, that we sometimes speak of a person being reconciled to another, in the sense of his anger or his resentment towards him being done away. But in Scripture, to reconcile, most frequently signifies something done by, or in behalf of an offender to obtain his peace with the offended. Thus, the Philistines said of David: "Wherewith should he reconcile himself to his master? Should it not be with the heads of these men?" 1 Sam. xxix. 4. That is, David it might be supposed, would endeavour to make his peace with Saul, (whom the Philistines thought he had injured,) by presenting him with the heads of his enemies, as a kind of atonement. And Christ has said: "If thy brother hath ought against thee, go thy way and be reconciled to thy brother." Matth. v. 23, 24; or in other words, "if thou has injured thy brother, go and give him satisfaction, and so obtain his forgiveness." And in like manner, even in common speech, we are in the habit of saying to an offender, go and obtain reconciliation by making by all possible means reparation for your fault. To reconcile in such cases, does not mean, to do away the feelings of enmity or resentment in the mind of the offender; but to obtain the favour and the forgiveness of the offended; and yet this is not expressed by saying, "reconcile him whom you have injured and provoked;" but by saying, "reconcile thyself to him." Our being reconciled to one whom we have offended, and his being reconciled to us, are relative and inseparable ideas; because it is understood, that if we have reconciled ourselves to him by giving him satisfaction for our fault, we have obtained

his forgiveness ; or in other words, he is reconciled to us.

On this principle, by our being reconciled to God, is meant, that through the atonement of Christ, we have obtained his forgiveness. Hence, we read of the turning away of his anger. Hosea, xiv. 4 ; of his remembering our sins no more. Heb. viii. 12, and of his being pacified towards us. Ezek. xvi. 63. And in this last passage, the word rendered pacified, is the same with that rendered reconcile or atone. Lev. viii. 15 ; xvi. 20 ; 2 Chron. xxix. 24. Not that there is any thing in God like the tumult of passion, which is generally united with anger in men ; but there certainly is a principle of holy indignation at sin, which in its exercise, leads to effects analogous to those which flow from human anger or displeasure. God is just, and his justice as a moral governor, must display itself in the punishment of sin. But through the satisfaction which was given by the atonement of Christ, reconciliation has been made for iniquity. Dan. ix. 24.

When Christ is called the *surety* of a better covenant, than that established with Israel, the reference is to his priestly office ; for it is introduced in the course of a contrast between him and the Levitical priests, and the connexion stands thus : “ Inasmuch, as Jesus was made priest with an oath, by so much was he made a surety of a better covenant.” Heb. vii. 20—22. He is, therefore, in no other sense a surety, than he is a priest. Now, as in his priestly character, he deals with God for us, he is a surety for us to God, and not for God to us. Moses, his type, as mediator of the old covenant, was not appointed by God to give in his stead an

assurance of his fidelity to Israel. It is true, that by his blood, he hath confirmed all the promises of God; for through him they are all yea and amen, 2 Cor. i. 22; and in what he is still doing, as the minister of the heavenly sanctuary, he affords the greatest security to his people, that the whole of them shall certainly be accomplished: But let it be considered, that there is no want of willingness on the part of God to bestow the blessings of redemption; the great thing is, How may God thus express his love to sinners, and at the same time, effectually declare his infinite abhorance of sin, and his immutable regard to the claims of his violated law, and thus, in “making known the riches of his mercy,” exhibit also the unsullied glory of his holiness, and the unimpeachable rectitude of his administration? Now, this momentous object is gained by the mediatorial sacrifice of Christ, which he offered up as the substitute of sinners. And thus has he laid the most solid foundation for the hope and confidence of “the heirs of promise.” As the surety for transgressors, he became answerable for their sins, and the penalty due because of their offences, was exacted of him. Isaiah, liii. 7; and by this very means, he ratified the promises of God, or in other words, he secured their full and certain accomplishment. His suretiship, however, was not properly in behalf of God to us; but for the payment of our debt to God. As sinners, we are debtors to the justice of Heaven; or in other words, we are under an obligation to punishment according to the penal sanction of the law. Matth. vi. 12; xviii. 27, 30, 32; Luke, vii. 41, 43. We are accordingly under sentence of condemnation. From this

fearful condition, Christ came to deliver us, and he accomplished his object by laying down his life as a ransom for many. Matth. xx. 28. Thus did he act as our surety.

It is true, that among men, while there is a suretiship for the payment of debts, there is also a suretiship for the performance of certain obligations: The latter, however, is not by any means applicable to the suretiship of Christ. Neither Moses nor Aaron, though his types, did or could undertake unto God for the obedience of the people. And although Christ is the all-sufficient Jehovah, as well as man, and therefore infinitely above his types, we must consider not only what he is capable of securing or effecting; but what is in accordance with the nature and design of the covenant of God. He did not become a sponsor for the faith and obedience of his people. Such a notion is quite incompatible with the grace of the divine covenant. It were to make the faith and obedience of sinners the foundation, at least, in part, of the bestowment of the promised blessings. The covenant itself contains promises made *to* Christ, that the redeemed shall be brought to believe in him,—shall have the laws of God written in their hearts, and shall keep his commandments. Psalm, xxii. 27, 30, 31, and cx. 3; Matth. xii. 21; Rom. xv. 10. And the holiness proceeding from faith, instead of being the condition of pardon, is the fruit of it.

In the Epistle to the Hebrews, the appellations priest, surety, and mediator, are used promiscuously. Jesus is denominated the surety of the everlasting covenant, in Heb. vii. 22. The word so rendered, occurs no

where else in the New Testament, and the seventy, interpret it by the word (*mesites*,) which we render *mediator*. The Apostle appears to use it in this very sense; for he repeatedly terms Christ, the mediator of the new and better covenant. Chap. viii. 6; ix. 15; xii. 24. It is a peculiarity in his style, that he often repeats a word which he had used a little before, and even with some difference as to the sense. Now, the term in question, comes from an adverb which signifies *near*, and it signifies one who draws near, or who brings others near. And he had a little before spoken of the bringing in of a better hope, by which *we draw nigh* unto God, (verse 19,) and therefore referring to the word (*eggizomen*,) which signifies, *we draw nigh*, he uses in verse 22, a corresponding term (*egguos*,) which imports *one that draws nigh*, or one by whom we draw nigh, that is, to God, and which very fitly expresses the mediatorial character of Christ, who as a priest, brings us near to him, or through whom, as a priest, we have access into the holiest of all. Heb. x. 19. It is as a priest then, that he is the surety of the covenant of peace.

His character as *mediator*, is also connected with his priestly office. Accordingly, the Apostle having mentioned that Jesus is the mediator between God and men, immediately adds, as an explanation of his words: "Who gave himself a ransom for all." 1 Tim. ii. 6. And having said that Christ has obtained a more excellent ministry, than that of the Jewish high priests, he then reasons thus: "By how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii. 6. Now, these

words evidently suppose, that the Jewish high priest as such, exercised the office of a mediator. Moses was the original mediator of the old covenant; but he was so, chiefly because, as an extraordinary priest, he confirmed it by the blood of sacrifices; and in connexion with sacrificial services, acted as an intercessor in behalf of the people. In a general sense, indeed, he acted as a mediator in going between God and the Israelites, in receiving and communicating the divine commandments; but his appointment to this service, was connected with an order to build an altar, to which sacrifices and offerings were to be brought. Exodus, xx. 22—24.

The people of Israel were peremptorily forbidden to enter the tabernacle, where their God and King had his residence. It was expressly declared, that if any stranger, that is, any who were not of the tribe of Levi, came nigh to it, he should be put to death. Num. i. 51. They had access, however, into the outer court, when they brought sacrifices to be offered by the priests; for they were commanded to bring all their sacrifices to the door of the tabernacle of the congregation. Lev. i. 3; iii. 2; iv. 14; xii. 6; xvii. 2—9; and there God promised to meet with them. Ex. xxix. 42, 43.

But though God saw fit to keep his subjects in general at a distance, and to forbid them to enter his presence chamber, he nevertheless made provision for an intercourse between him and them. At the door of the tabernacle of the congregation, he received their sacrifices, heard their confessions of guilt, and their thanksgivings for mercies, and listened to their peti-

tions; and there he granted them the blessings of his covenant. This intercourse, however, was carried on by the mediation and ministry of the priests. They waited by divine appointment at the door of the sanctuary, received the gifts and sacrifices of the people, and laid them before the Lord in the appointed manner; they interceded with God in their behalf, and when they came out from him, they blessed them in his name. In a particular manner, the high priest drew near to God in behalf of the people on the annual day of atonement, when he entered the holiest of all with the blood of sacrifices. While he was in the sanctuary on that day, the whole of the tribes of Israel were debarred access to it; but after he had purified it, and its vessels, and furniture, the people were allowed to approach it with their services, for the following year. It might therefore be said, in a certain sense, that through the high priest, they drew near unto God. In every case, indeed, the access of the people unto God, was the result of the previous access of the priest to him.

On this account, the priests of the family of Aaron are said to “come near, or to be “brought near” to God. Num. xvi. 5; and it is expressly declared, the stranger who is not of the seed of Aaron, who presumed to “come nigh” should be put to death. And as the priests had the honour of being near to God; so they were the persons, by whose ministry and mediation the people had access to God, and were brought near to him. By these means, a communication between Him and them was opened and kept up. Through this channel all services were brought before God, for his

acceptance ; and by the same channel all the blessings granted by Him were conveyed to the people. Thus were the Levitical priests mediators of the covenant. Of these priests, Jesus is the antitype. In him is fulfilled the prophecy in Jer. xxx. 21, where it is promised to the Church, that their noble, or mighty one, (for the word is in the singular,) should be of themselves ; and that their governor should be raised up of his brethren, with whom he should take part in flesh and blood, and that God should cause him to *draw near* to Him. The reference certainly is to our Lord's drawing near, as a priest, to the offended Lawgiver and Judge. And this accounts for the expression of the divine admiration of that extraordinary personage who engaged his heart ; (or that was surety with his heart,) to approach unto God with an offering and a sacrifice for sin, as the mediator between Him who is " a consuming fire," and his rebellious subjects. By his obedience unto death, he mediated between God and transgressors ; and he did so likewise, when he appeared in the celestial sanctuary with his own blood ; and he still continues to act as mediator, in his constant intercessions there, on the ground of his perfect atonement. He has his constant residence in the holiest of all, and he there manages all our affairs at the court of Heaven, as a faithful friend, advocate, and forerunner. John, xiv. 2, 3 ; Rom. viii. 34 ; Heb. vi. 20 ; vii. 25 ; ix. 24 ; 1 John, ii. 2. A communication is thus opened between *Heaven* and *Earth*. Hence, we are said to be brought nigh through the blood of Christ, to have access by it into the holiest of all, and to be come to *Mount Zion*, and even unto God, the judge of all.

Though not yet received into Heaven in person, we are said to sit there in our head, Jesus Christ. Eph. ii. 6 ; our services are there received by him, they are presented unto God by him, and for his sake, and through his mediation, they are graciously accepted. Col. iii. 17 : Heb. xiii. 15, 16 ; 1 Peter, ii. 5. Through Jesus, as the mediator of the new covenant, all its precious blessings are communicated to us. Thus, Jesus in the heavenly temple, like the Jewish high priest in the earthly sanctuary, has the charge of the whole house of God,—is there in the highest place of dignity, and enjoys the most honourable office ; and thus is introduced, that better hope, by which we draw nigh to God.

SECTION IV.

OF THE MINISTRY OF THE ANCIENT PRIESTHOOD, AS
TYPICAL OF THAT OF CHRIST.

THE act of slaying the victim was not exclusively a priestly act ; for in the sacrifices of individuals, this was generally done by the offenders themselves. Lev. i. 3—5, 11, and iii. 1, 2, 6—8 ; and in the sacrifices of the whole congregation, either by the elders, or by the high priest. Lev. iv. 15 ; xvi. 15. On the annual day of atonement, Aaron held the same place in regard to the sins of the nation, as an individual did in regard to his own sins, when he brought a sacrifice to the altar. The commandment, then, which required him to slay the victim on that occasion, arose partly from necessity ; because the whole congregation could not with their own hands slay the victim, as an individual offerer could ; and partly from the nature of the services then to be performed, which were to be done by the high priest alone ; all others being excluded from the precincts of the sanctuary. Lev. xvi. 17. The proper work of the priests, was to sprinkle the blood of the slain victim round about upon the altar, and to offer the rest for a burnt-offering of a sweet savour unto the Lord ; in certain cases, to take of the blood within the sanctuary, and to sprinkle it before the Lord upon the altar

of incense ; and on the annual day of atonement, to take the blood of the slain victim within the veil into the most holy place, and there sprinkle it on and before the mercy-seat. Lev. iv. 5—7, and xvi. 14—18.

The priestly services in regard to the sacrifices may be divided into two parts. First, what took place in the outer court ; and secondly, what was done in the sanctuary, including the holy place, and the most holy place.

The first of these includes the sprinkling of the blood round about upon the altar of burnt-offering, as a solemn manner of presenting the life unto God, and the offering of certain parts of the sacrifice upon the altar to be there consumed. The burning of the whole, or a part of the victims after they were slain, was a token, that the curse of the law included more than death, simply considered, and more even than a bloody and violent death. It taught, that there were privations and sufferings, sorrows and pains, to be borne besides death. These the wicked shall accordingly be subjected to, in the world to come. In the case of our Lord, the substance of them *preceded* and *accompanied* his death ; but in the case of a typical victim, these signs could not, in the nature of things, take place till *after* its death. Besides, had such victims been put to death by burning, the important purposes that were served by the various uses which was made of their blood, could not have been answered. It is easy to see, then, why it was that the penal sufferings which the Redeemer endured *previous* to his death, were typically exhibited in the treatment of the sacrifices *after* their death.

Previous to the establishment of the Mosaic law, the

office of offering sacrifice had, in a great measure, been left at large. Every man might be his own priest, and every father of a family, or in his absence, the first-born of the family, might act as the priest of the household. Melchizedec appears to have been the first and the only individual previous to the law, who had a special call to the office of a priest. We accordingly find, that Cain and Abel, and Noah, Abraham and Job, offered their own sacrifices. But when God reduced his worship to a more regular form, he established a particular priesthood to represent more perspicuously the character of the promised Saviour; and to this he restricted the right of offering sacrifice, except on very extraordinary occasions. This view of the subject, serves to explain the character which our Lord sustained while on earth. The slaying of the victim, we have seen, was not, in itself, a priestly act; and therefore, in his death, when considered as an *infliction*, or as the deed of *others*, he did not act as a priest, but occupied the place of a sacrificial victim. On the other hand, as the offering of the victim on the altar, and the sprinkling of its blood there, were the acts of the priesthood; and as these acts represented the solemn offering of its life to God; so when the sufferings and death of Christ are considered as on his part most *voluntarily* borne, he must be viewed as having so far acted as a priest on earth, in offering up himself a sacrifice for sin, in correspondence with what was done by the priests in the outer court. This court represented the state of things in the present world. As the guilty Israelite stood there, and offered his sacrifice through the medium of the priests, as a testimony of his faith in the promise;

so according to his faith, the Messiah did at last come, and fulfil in this world what was signified by the altar of burnt-offering in the outer court, and the services there performed. Hence, he said to his Father : “ For their sakes I sanctify myself.” John, xvii. 19, that is, he dedicated himself, or set himself apart to act as mediator between God and men.

It deserves particular attention here, that the services performed in the outer court, were in substance the same with what had been performed before the giving of the law, by every one who had acted as a priest in offering sacrifice : And that the services performed in the inner court were mostly new appointments. The latter had a particular reference to what the Saviour should do in the celestial world ; and the former services referred particularly to what he should do on earth ; and the great things signified by them were accordingly effected, when he bore the iniquities of many.

But in regard to the second part of the priestly sacrificial service, namely, the taking of the blood into the holy and the most holy place, and there sprinkling it before God ; the great things denoted by it could not be performed by him on earth. This is explicitly taught us by the Apostle, when he says : “ If he were on earth, he should not be a priest, seeing there are priests who offer gifts according to the law ; who serve unto the example, or rather, who wait upon, or serve in the exemplar and shadow of heavenly things. Heb. viii. 4, 5. The Apostle is speaking, not of the whole of what may be called priestly services ; but in particular, of those services which were performed within the sanctuary, strictly so called, that is, the holy and

most holy place. He accordingly represents Christ as an high priest in the Heavens, (verse 1 ;) and as a minister of the *sanctuary*, and of the true, that is, the antitypical tabernacle, which the Lord pitched, and not man, (verse 2 ;) or in other words, of the celestial temple. Now, the sacrificial services performed in the earthly holy, and most holy place, represented what has been done, and is still doing in the heavenly sanctuary ; but those which were performed in the outer court did not,—they represented what should be done by the Saviour on earth. And as it is of the former, and not of the latter that the Apostle is speaking, his reasoning should be understood accordingly. That he cannot refer to what took place in the outer court, appears from this, that the services there performed, were sometimes actually performed by persons who were not of the house of Aaron. Witness Samuel, and Elijah, who both offered sacrifice, and the former of whom is joined with Moses and Aaron, who are both called priests. Psalm, xcix. 6. Now, setting aside Moses, who was a more eminent type of our Lord than even Aaron was, it appears, that when any who did not belong to the family of Aaron were allowed or required to offer sacrifice, they performed only such services as were performed *before* the giving of the law, and which, *after* the giving of it, were performed in the *outer* court. None of them were allowed to enter the inner court of the sanctuary, or to perform the solemn services of the annual day of atonement. The Apostle, therefore, must be understood, as referring not to the patriarchal sacrifices, nor to the outer court services, the substance of which were, at times, actually performed by persons

not of the family of Aaron ; but only of the inner court worship.

The argument is, that since the Levitical priests ministered in the earthly holy places, expressly as "figures of the true" or "heavenly things themselves;" and since their services there, were expressly designed to prefigure what the Christ should do in the *heavenly* sanctuary ; it necessarily follows, that those services of His, which were thus prefigured, must be performed in the celestial temple. For if they were not, then the type and the antitype are confounded, or rather, the type has utterly failed. He had in that case been connected with the typical system, which would have been inconsistent with his being the substance of the Mosaic shadows, and the true propitiation. There cannot be two orders of priests at the same time, offering sacrifices of the same kind in the same place. As the Saviour is the minister of the heavenly sanctuary, he must have an offering suited to it ; and accordingly, he entered it, "not with the blood of others, but with his own blood." His offering is an *antitypical* one, and it must be presented in an *antitypical* sanctuary. The use of any ceremonial rite would have marred the distinction between the type and the antitype, and it was accordingly avoided. No hands, for instance, were laid on Him to signify the transference of guilt ; it was the "Lord that laid upon Him the iniquities of us all." He was anointed, indeed, with material oil, previous to his death ; but it was only in token of respect and affection ; and he referred it rather to his burial than to his death. And on the same principle, a typical place of sacrifice would have been quite incongruous.

So far as his death and sufferings are concerned, he offered himself on earth ; but this was not done in the literal outer court of the temple, which would have confounded the substance with the shadow ; but in those circumstances of exclusion from the heavenly sanctuary, in which he was placed while in this world, and which were really typified by the outer court of the earthly holy place. Being a sacrificial victim, as well as a sacrificing priest, he was in the eye of the law unclean ; though in himself holy, harmless, undefiled, and separate from sinners. Hence, his sufferings were viewed as a pollution, and his death took place without the gate of the holy city. This was the fulfilment of an ancient typical rite, illustrative of the nature of his death, as we are taught in Heb. xiii. 11, 12 ; where there is a reference to the sinoffering, which on the annual day of atonement was burned without the camp, and with which, as well as with the sinoffering for the consecration of the priests, and the sacrifice of the heifer, whose ashes were kept for purifying the people, the death of the Saviour corresponded. Lev. xvi. 26—28, and viii. 17 ; Num. xix. 9, 20. That the uncleanness which attached to the victim by the transfer of the guilt of the offerer, arose entirely from the translated defilement of the sinner, is evident, from the law which required that the animals chosen for sacrifice should be unblemished, and the best of their kind. In like manner, when Christ is said to have been made a curse and a sinoffering for us, it is expressly stated, that he knew no sin himself. His exclusion, then, from the holy city, was an expressive token of his actual state at the time, as separated from the enjoyment of fellowship

with God. By its being offered without the gates of that city, which the Lord had chosen to put his name there, and on Mount Calvary, rather than on the Mount where the temple stood, and where alone the Jewish sacrifices could be offered, his oblation was completely distinguished from the Levitical sacrifices. But even in that place of skulls,—a fit emblem of the world, as the scene of rebellion, and therefore, of the reign of death,—even there, where all was pollution, and all was accursed, did he offer himself up an offering of a far sweeter smelling savour, than ever had ascended from the clouds of incense which perfumed the holiest of all.

When the Scriptures speak of what he did in a sacrificial character upon earth, they dwell chiefly on his character as a voluntary victim. He came, we are told, “to give his life a ransom for many.” He appeared “for a sinoffering.” He was “made sin for us.” He redeemed us with his own blood, “as a Lamb without blemish and without spot.” He is “the Lamb of God which taketh away the sin of the world.” He gave himself “an offering and a sacrifice unto God, of a sweet smelling savour.” He “bare our sins in his body on the tree.” He “suffered the just for the unjust.” He appeared “to take away sins by the sacrifice of himself.” “He laid down his life for the sheep, and he gave himself for us.” John, x. 15; Titus, ii. 14.

Now, these and such like expressions refer particularly to his character, as a voluntary victim, though some of them refer also to certain functions of the priesthood. We are directed by them to the dignity

of his person, as that which gives value and efficacy to his sacrifice. The value of his offering consists in its fitness or tendency to accomplish the ends designed by it. And if so, it is easy to see, how his pre-eminent glory, as Emmanuel, gives the highest moral effect to his sufferings and death. "By *himself* he purged our sins;" and thus, while by the shedding of his precious blood, he opened a fountain for sin and uncleanness; he ceased to be unclean in the eye of the law, and he was made perfect, that is, he became fully consecrated, or thoroughly qualified to officiate as an high priest in the heavenly sanctuary. This legal purification effected that of which the purifying of Aaron and his sons with water was, in some measure, an emblem. Such was the pollution that attached to the most eminent of the typical sacrifices, that every one that touched them was required to cleanse himself, as in the case of the red heifer. Num. xix. 7, 8, 10; and in the case of the sin-offerings; for the expression in Lev. vi. 18: "He that toucheth them shall be holy," should be rendered, shall be cleansed or sanctified, that is, shall be under an obligation to cleanse himself. A priest then, such as our Lord, who was himself the sin-offering, must have been held unclean by the law, till he had purged away sin.

This leads us to the important consideration, that when the Scriptures particularly introduce his priestly ministrations, the reference is *chiefly* made to his work in the celestial temple. It was to his ministrations there, that the solemn consecration of Aaron and his sons referred. From the beginning many had officiated as sacrificing priests, without being consecrated by such

numerous rites as were used when *they* were set apart. And the reason why they were so solemnly initiated into office was, that as the holy and most holy place in the sanctuary were designed to give a more expressive exhibition of the heavenly temple, than had hitherto been afforded, it was fit, that those who were to minister there, as types of the great mediator in the heavenly sanctuary, should be set apart to their office in a manner the most fitted to illustrate his character. Accordingly, wherever the consecration of Christ to the priesthood is mentioned, there is a reference to the official functions discharged by him in the heavenly sanctuary after his resurrection. The law, we are told, maketh men high priests who have infirmity, that is, who are weak and mortal men, for it is natural infirmity which is there meant; but the word of the oath which was since the law, maketh the Son which is consecrated for evermore, that is, without being liable to death, and of course in the state of immortality which followed his resurrection. Hence, he is said to be made a priest after the power of an endless life; and he is distinguished from the mortal sons of Aaron by his continuing ever, and being made higher than the heavens. Heb. vii. 16, 23—28. The oath in Psalm, cx. 4, declaring him a priest after the order of Melchizedec, is connected with the call given to him in verse 5, to sit down on the right hand of God, and must, therefore, refer to his state when freed from mortality by his resurrection. Aaron and his sons were accordingly consecrated, or separated, that they might sanctify the holy things, to burn incense, and to minister before the Lord, and to bless in his name;

whilst the Mosaic economy continued. 1 Chron. xxiii. 13 ; and these services had a particular, though not in every respect, an exclusive reference to the ministrations of our Lord in heaven. In particular, the Levitical priests were consecrated by the blood of sacrifices. Not only was the blood applied to their bodies, and sprinkled on their garments ; besides this, their hands were filled with parts of the sacrifices. And hence, in Hebrew, the ram of consecration is termed “ the ram of fillings ;” and in the Septuagint translation, “ the ram of perfections ;” and for the same reason, to consecrate a priest, is expressed in Hebrew by the phrase which signifies to “ fill the hand,” and in Greek by that which signifies “ to perfect.” The priests, then, were consecrated by applying sacrificial blood to them, and by filling their hands with part of the offerings which they were appointed to present. Exodus, xxix. 20—26 ; and as thus consecrated, they had immediate access into the sanctuary. Lev. ix. 23, 24. These rites, as has already been hinted, were not deemed necessary in regard to those, who, in the patriarchal ages, had sacrificed to God in a manner substantially the same with that in which Aaron and his sons did in the outer court ; and therefore, the rites in question must have had a particular reference to the inner court services. It is true, that when the priesthood came to be confined to them, even the rites which resembled the outer court services could not be performed by others without a special warrant ; but yet it is evident, that the restriction had a particular respect to the inner court worship. And the rites of consecration were designed to illustrate more clearly the solemn nature

of the mediatorial work of a priest. It was not fit, that they should be allowed to enter the sacred abode of the offended Lawgiver, in behalf of sinners, till they had an offering to present, as the ground on which the divine mercy towards them was implored. This served as a token, that whilst the priest officiated in behalf of the guilty, and pleaded for the condemned, he justified the government of God, and reprobated the outrage committed against it.

Now, by the baptism of his own blood, thus prefigured by the sprinkling of the blood of the high priest's own offering, was Christ set apart as the high priest of the house of God. The Apostle, accordingly, alludes to this in Heb. ii. 10, when he says, that Jesus was made perfect through sufferings. That he refers here to the priesthood, is evident, from his reasoning on the subject in the remaining part of his discourse; and from chap. v. 9, 10, where having mentioned the sufferings of Christ, and having said that being thus made perfect, he became the author of eternal salvation to all them that obey him; he adds, that he was "called of God an high priest after the order of Melchizedic." Accordingly, the word rendered perfect, in these two passages, is expressly applied to his consecration as a priest in chap. vii. 28. Christ, then, was perfected, or fully consecrated to act as a priest in the heavenly sanctuary by his own blood. And hence, we are told, that he was brought again from the dead, through, or with the blood of the everlasting covenant. Heb. xiii. 20; or to allude to the consecration of his types, with his hand filled with his sacrifice. When his hand was thus filled, he was qualified "to appear in the presence

of God for us." Being come, or made an high priest of good things to come, that is, of the spiritual and eternal blessings promised in the everlasting covenant, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves ; but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. Heb. ix. 11, 12. The good things in question, being spiritual and eternal blessings to be ultimately enjoyed in the heavenly temple, it behoved Christ to be made an high priest there ; for it was only through the services of a greater tabernacle than the Mosaic, that such exalted enjoyments could be had. He is accordingly represented as "an high priest who is set on the right hand of the majesty in the Heavens." Heb. viii. 1. Indeed, in most of the passages of Scripture where he is represented as a priest, he is at the same time represented as in his resurrection state. See Heb. iv. 1, where he is called a great high priest that is passed into the Heavens. Chap. vi. 20, where he is called our forerunner, who has entered within the veil, an high priest for ever after the order of Melchizedec ; and chap. vii. 26 ; viii. 1, 2, 4 ; ix. 11, 12, 24, and x. 11, 12, 21 ; where he is represented as a high priest in the heavens, in the holy place, in Heaven itself, sitting on the right hand, and in the house of God. Indeed, it is self-evident, that if he was consecrated by his sufferings, it could not be to act as a priest on earth ; for in as far as he acted as a priest on earth, he did so *in* those very sufferings, and by shedding his blood as a mediator. It must, therefore, be as the priest of the heavenly sanctuary, that

he was consecrated by his blood and sufferings. His entering this sanctuary with his own blood, corresponds with the entrance of the Jewish high priest into the holiest of all with the blood of others. And since, till our Lord had suffered and died, and had risen from the dead, he had no offering to carry into the heavenly sanctuary ; it follows, that till then he could not be fully consecrated, as the minister of the true, that is, the antitypical tabernacle. His appearing in Heaven with his sacrifice, is of the nature of intercession ; for he speaks by his blood, and his blood speaks by its worth. And as his whole ministrations as an interceding high priest, proceed upon the ground of the work which he accomplished on earth, he was, of course, qualified to act there as an intercessor ; or in other words, he was consecrated so to act as Emmanuel, by his sufferings unto death ; for all the blessings of the kingdom are bestowed as the reward of his perfect righteousness.

In Scripture, consecration to office, includes not only dedication, or appointment to it ; but also, being qualified for it. And in the case of our Lord, his consecration to the priesthood, includes those qualifications for it, which arise from his humiliation and sufferings, as the means of calling forth, brightening and displaying those excellencies which adorn his character. Aaron and his sons were consecrated by being arrayed with the priestly attire, and anointed with oil, as well as by lustrations and the rites of sacrifice. Exodus, xxviii 40 ; Lev. viii. 7—9. The pontifical garments are said to have been made “ for glory and for beauty ;” and the

latter term being usually employed to express the divine excellency ; and the former, when connected with it, to signify the harmonious display of the divine perfections ; we are led to look for a reference to spiritual splendour in the robes of the priesthood. Psalm, xcvi. 6—9 ; xxvii. 4 ; Isaiah, iv. 2 ; xxviii. 5. They were significant of the pure and holy character of God, before whom the priests were to minister, of the high dignity and sanctity of their office as his immediate attendants, and of the sacred qualities with which it became them to be clothed. The Scriptures, accordingly, refer to them as emblems of a state of acceptance, and of those excellencies of character which are the true beauties and ornaments of the mind. “Let thy priests be clothed with righteousness.” Psalm, cxxxii. 9. “And to her was granted that she should be arrayed in fine linen, clean and white ; for the fine linen is the righteousness of saints.” Rev. xix. 8. “I will greatly rejoice in the Lord ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.” Isaiah, lxi. 10. And as those heavenly graces which adorn the soul are the fruits of the Holy Spirit ; and as they diffuse the most grateful fragrance, and are connected with the most refreshing consolations and joys ; so they were expressly signified by the *perfumed* garments of the priesthood. Hence, all believers, as a holy priesthood, are said to be anointed. 2 Cor. i. 21 ; and to have received an unction from the holy one. 1 John, ii. 20.

But the principal design of the pontifical attire was, to shadow forth the dignity and glory, the purity and excellence of the Saviour as the great high priest of the

house of God. In this high character he appeared unto John in Patmos, when his attire corresponded with that of the Levitical priesthood. And this appearance has more signification, than a mere allusion to the Jewish institutions ; it is rather an illustration of their meaning and design, as emblems of his own character and glory, as a priest upon his throne. In him as the immortal Son of God, raised from the dead and invested with the body of his glory, we see the first-born of the redeemed family, considered as children of the resurrection, and heirs of the heavenly inheritance. And as the first-born of old, consecrated the whole of the family to God, and had the dominion over them ; so by his atonement and his heavenly priesthood, he hath consecrated his people to Jehovah : And as the first begotten of the dead, he is Lord over them “ as a son over his own house.”

The promise of God was, “ I will be to him a Father, and he shall be to me a Son.” Sam. vii. 14 ; and the Apostle connects it with the declaration in Psalm, ii. 7 : “ Thou art my Son, this day have I begotten thee.” Heb. i. 5. The promise imports, that he should treat him as a Son, by investing him with supreme dominion and power, as His heir. Hence, after saying, “ He shall cry unto me, thou art my Father, my God, and the rock of my salvation :” It is added, “ Also, I will make him my first-born, higher than the kings of the earth.” Psalm, lxxxix 27. Now these words represent the only begotten Son of the Father, as looking up to him in the days of his flesh, and addressing him as the rock of his salvation : And God appeared in this character, when he became his salvation from death

and the grave. It was after he was thus raised from the dead too, that he was treated as a Son, in the sense of being exalted to the government of the church, and of all things. The promise then, was eminently fulfilled, in raising him from the dead and giving him glory. It included his right to all comprehended in the birthright, and therefore, it inferred his priesthood as the sanctifier of the family, as well as his right to the dominion and the inheritance.

In his exaltation he was treated as a Son, and hence, the declaration, "Thou art my Son, this day have I begotten thee," is adduced in proof of his investiture with supreme dominion, as a priest upon his throne. Heb. i. 5, and v. 5. We are therefore warranted to connect his regal with his priestly dignity, As Emmanuel, the mighty God in our nature, he was the Son of God before his resurrection; but that event was the great evidence of this relation; and hence, he is said to have been *declared* by it, to be the Son of God. Rom. i. 4. Besides, as his life was forfeited to justice, in consequence of his substitutionary character, he could not appear in the full glory of the relation, till he had laid down his life, and had risen from the dead; and since his grandeur as Emmanuel in the heavenly temple, was to be the reward of his work on earth, it behoved him to suffer and then to enter into his glory. It is evident then, that his priesthood is connected with his resurrection and his glorification, as the first begotten of the dead, and the Father's heir. In the very nature of things, it must be so; for as the seat of his ministrations as the great intercessor was, of necessity, to be in heaven; so it behoved him not only to rise from the

dead ; but to enter that temple in a spiritual and incorruptible body ; for “ flesh and blood, in their present state, cannot inherit the kingdom of God.” And how otherwise, could he have been qualified to take charge of the whole worship of the family of God, both in Heaven and on earth, as Lord of the celestial sanctuary ?

Now, when we contemplate him in the body of his glory, and exhibiting the perfect and spiritual excellencies which are concentrated in his character, we cannot fail to say, that dim, indeed, was the glory of the pontifical attire of Aaron, when compared with the natural and moral grandeur, the dignity and the sanctity of the great antitype. In him meet all that is great, and all that is good,—all that sufferings can call forth, and all that the most unremitting activity can effect,—supreme love to God, and zeal for his glory, burning with the warmest fervour amid the floods of tribulation,—compassion and benevolence towards sinful men, cherished, and strengthening even while sustaining more than mortal agonies in their stead, and because of their transgressions,—inviolable regard for the law and government of Heaven, with bowels of mercy towards the most guilty of rebels ;—in a word, all those graces and virtues of which the beauty and the fragrance of the perfumed garments of the holy anointed priesthood could possibly be typical. On Him the anointing oil of the Spirit of God was poured without measure ; for he was anointed with the oil of gladness above his fellows, or those who resemble him as to office ; inasmuch, as his endowments infinitely excelled all that were bestowed on the kings, the prophets, and the priests, of whom he is the antitype. And the qualities of his

character form the very perfection of moral loveliness and grandeur. They command the most profound veneration, and yet they diffuse a far more refreshing and healing, comforting and gladdening savour, than can be signified by the sweetest odours, and the most fragrant perfumes. "Gird thy sword on thy thigh, O most Mighty, with thy glory and thy majesty. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory, or the stateliest palaces, whereby they have made thee glad." Psalm, xlv. 3, 8. And what a blessing that the oil poured upon his head as our great high priest, is diffused by him, and sheds its savoury influence over the whole body of the Church ; for "of his fulness have all we received, and grace for grace." How delightful to partake of that, which, at once adorns his character, and gladdens his heart ! He was anointed even when on earth ; but when he appeared in Heaven invested with a body adapted to his exalted station, as Lord of the Church, and of all worlds, he was anointed with the Holy Spirit, in a manner corresponding with his new situation. "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this," said Peter, "which ye now see and hear." Acts, ii. 33. He is thus qualified for being the light of the sanctuary, as a priest ; for it was a part of the priestly work of the family of Aaron to keep the house of God constantly illuminated. Exodus, xxvii. 21. His lips, as a priest, keep knowledge, and his people ask the law at his mouth.

SECTION V.

OF THE MINISTRY OF THE JEWISH HIGH PRIEST
IN THE SANCTUARY, AS FIGURATIVE OF THE
CELESTIAL MINISTRY OF CHRIST.

SINCE the consecration of our Lord had a particular respect to his priestly work in the celestial sanctuary, it is necessary to advert to his ministry there. The service of the Jewish high priest on the annual day of atonement, was the most solemn of all the Levitical appointments. On that day the earthly sanctuary was *purified* by carrying thither the blood of sacrifices, and sprinkling it upon and towards the mercy-seat. This was, in substance, a repetition of the sacrificial rites by which it was at first dedicated, and set apart for the use of the people. It solemnly showed, that their access to God in his sanctuary, and their acceptance in his sight were solely through the blood of atonement. Had the high priest presumed to enter the tabernacle in behalf of the people, without having made an atonement for their sins ; or had they been allowed to enter it without this having been done, then, even had they at the time been ceremonially clean, the sanctuary had been defiled. But by means of the atonement, its purity was preserved. As the sprinkling of the blood upon the people, was the sign of the application of the atone-

ment, in order to the remission of their sins ; so the sprinkling of the blood upon the tabernacle and its vessels, had a relation to the removal of their guilt and impurity. Hence, it is said of the service of the high priest : “ And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins ; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness.” Lev. xvi. 16. The application of the blood to inanimate objects was, therefore, only relative in its design, inasmuch, as the uncleanness to be removed was still that of the people. The annual repetition of the services arose from the same cause as did the repetition of the whole sacrifices and washings of the law. It was a token of the imperfection which attached to all merely typical rites. The Levitical tabernacle, then, was purified by the sprinkling of blood, in the sense of its purity being preserved, notwithstanding of the sins of the people who there worshipped, and whose services were there presented unto God.

On the same principle, had Christ entered Heaven in our behalf, without having expiated our guilt, or had those who had sinned been admitted without this having been done, or at least, without the certainty, that in due time it should be done, as in the case of the Old Testament saints ; then Heaven had been defiled, even though at the time, supposing it to be possible, they had been perfect in holiness. The question respects not their meetness for Heaven as to personal character and disposition, but the ground on which they are

received into it ; and of course, it respects what was their original character as sinners, and as, therefore, excluded from it by a legal sentence of condemnation. Now, the ground on which they are admitted, is the atonement of Christ ; for by his sacrifice the purity of the sanctuary is preserved ; or in other words, the honour of the law and government of God is maintained, while the guilty are received into his house, and admitted to the whole of its privileges. As it was owing to the guilt and uncleanness of the Israelites, that there was a necessity for an atonement being made for the holy place, inasmuch, as their sins were considered as cleaving to, and polluting and unfitting for the service of God, the very places and instruments of their worship ; so our sins rendered it necessary, that the sanctuary of God into which we have access by faith, and where the Saviour appears with our services, should be dedicated or fitted for our use, as it were, in the service of God, by the presentation of the sacrifice of Christ in that hallowed abode. The heavenly things, indeed, cannot be defiled by our services ; but this is owing to the virtue of the atonement ; for were it not for it, our access to them, and the presentation of our services in them, certainly would pollute them.

This, however, does not include the whole that is intended by the purification of the sanctuary. In order to its further explanation, let it be considered, that the atoning sacrifices of the law, were generally not only of an expiatory nature ; but also propitiatory in their object, and were designed to dedicate to God in a new relation. In other words, they not only cancelled guilt, and so freed from punishment, they also obtained

an interest in the special blessings of the covenant of Israel. The death of the victim signified the former, and the sprinkling of the blood before God signified the latter. These two acts were considered by the law as but different parts of the same sacrificial service ; and accordingly, when the Scriptures speak of the one offering of Christ, they oppose it to the numerous sacrifices of the Levitical economy, and not to the different services which were required in regard to the same sacrifice. By taking the blood, then, into the sanctuary, and by sprinkling it there, it was solemnly signified, that the access of the people unto God, as seated in his own dwelling place, and their interest in the blessings of that covenant with which the sanctuary was connected, arose entirely from the propitiatory sacrifices which had been offered by a mediator in their behalf. It was thus declared, that the tabernacle was set apart for their use, as a people, at once, purged from guilt, and recommended to the special favour of God by sacrifices of a sweet smelling savour.

In like manner, the sacrifice of Christ is not merely expiatory, but propitiatory in its nature ; and was expressly designed to consecrate sinners to God, as his peculiar people, by bringing them into a new and a heavenly relation to him. It not only cancels guilt, and frees the pardoned sinner from punishment ; it also obtains for him an interest in God, as the God and Father of the Redeemer, a place as a son in the heavenly family, and a title to the heavenly inheritance ; in a word, an interest in all the blessings of the everlasting covenant. By his death Christ expiated our sins, and obtained for us eternal redemption from the curse, be-

cause "he bore our sins in his own body on the tree;" but he has obtained for us much more than this, inasmuch, as through Him we are elevated to a place in the celestial temple. We are not simply restored by him to the paradise which we lost in Adam; we are exalted to a higher paradise. The benefit obtained by his work is not merely equal to the damage we sustain through sin; it infinitely exceeds it. When we consider his sacrifice only in as far as it was, strictly speaking, a ransom for sin; we must view it as just an endurance of the curse in our stead, and not as the means of procuring by its special excellence and consequent merit, any thing more than redemption from wrath. This special excellence and merit is that, however, to which we must trace the special elevation and glory to which we are raised. In so far as the sufferings of Christ simply satisfied the law, they did so by a fulfilment of its sanction; for "the law is satisfied by taking place and having its course."^a But whatever went beyond this, as the result of the special glory, excellence, and dignity of the Saviour, must be viewed as laying the foundation of the superabundant grandeur of his kingdom. He has not only delivered us from the curse of the law by washing us from our sins in his blood; but besides this, he hath made us kings and priests unto God, even his Father, and as such, we shall reign with him in his own dwelling place. Our participation in the former, was signified by the sprinkling of the blood of atonement on the people; and our participation in the latter, was signified by the sprinkling of it on the

^a President Edward's Miscellaneous Observations, Vol. II. Chap. VI. p. 389.

sanctuary and its vessels, and particularly, by sprinkling it on and towards the mercy-seat. When we consider his sacrifice in as far only as it was, strictly speaking, expiatory, it corresponds with the killing of the victim, and the burning of it on the altar of burnt-offering in the outer court ; but when we view it as propitiatory, that is, as obtaining the special favour of Jehovah, and an interest in all the fruits of that favour in the highest heavens ; we must consider it in connexion with that part of his priestly work, which corresponds with the solemn entrance of the Jewish high priest into the holiest of all. Had he only paid the penalty of the law, and simply restored us to the state from which we had fallen, the former had been enough ; but as he was to do infinitely more than this, the latter also was absolutely necessary. He accordingly appeared in the heavenly sanctuary, to signify, that he not only had redeemed us from guilt and restored us to our former state ; but that he was to introduce us as his brethren into the celestial family of God,—to give us a place in the celestial paradise,—to unite us in close and holy fellowship with the powers and principalities of Heaven, and to elevate us to the very glory to which he himself should be elevated there. And to show that all this superabundance of blessing is the result of his propitiatory sacrifice, and of his mediation through it ; he, as it were, sprinkled the divine throne, which is hence termed the propitiatory, or “ the mercy-seat,” and “ the throne of grace.” This was a most solemn and impressive manner of signifying to the hosts in the invisible world, with whom we are formed into one great community under Christ, as our common head,—

that our place in this exalted family, and our interest in the inheritance of the heavenly country, are obtained through his precious blood, and as the reward of his work. *a*

Thus, Heaven is said to be purified, in the sense of its being opened and set apart for the worship of sinners, in a way highly honourable to the character and the government of God. It is now infinitely becoming the God of righteousness and of holiness, that his very immediate abode should be the seat of their residence, and that all its transcendent and inconceivably glorious privileges, should be their inheritance in the character of his children. Thus, in other words, it is solemnly consecrated and devoted to the service of God, as *their* God and Father, by a legal purification; or a solemn dedication effected by the blood of sacrifice, through which the bestowment of all its grandeur and its glory can be honourably conferred even upon sinners. None, it is true, are admitted in person till they are perfect in holiness; but the subject in question is not their meetness for Heaven, but the ground on which they are admitted. The reference is to their original character, which was that of sinners, and the meaning is, that it is set apart for the use of all who are separated to God by the sprinkling of the blood of Christ. Through that blood they have access already by faith, and their services are received into it, and are accepted through their great intercessor; and at last it will be the seat of their happiness and glory, when they shall enter it in person, as a place prepared for them by

a See "a Compendious View of the Adamic and Christian Dispensations," Part II. Section II.

Him. This dedication was effected by a better sacrifice than the sacrifices of the law. The use of the plural number in Heb. ix. 23, 24, signifies, that the one sacrifice of Christ, realized all that was typified by the many offerings of the Levitical economy, and that it infinitely exceeded them in value.

It appears, then, that when the Scriptures represent the work of the Redeemer as finished on the Cross, and his resurrection and glory as the great evidences of its perfection, and of the divine acceptance of it, they refer to it merely as a redemption from the curse, or as an expiation for sin, in which light it was represented by the killing of the victim, and the burning of it on the altar in the outer court of the tabernacle. In his death he finished the payment of the penalty, by enduring the whole of those positive sufferings which were comprehended in the curse of the law, as is proved by his resurrection and glory. This is the meaning of such passages as the following: "It is finished;" where the reference is to the cup of which he had said "shall I not drink it." (John, xix. 30, compared with chap. xviii. 11.) "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, *having obtained eternal redemption* for us;" where redemption from the curse is obviously intended. Heb. ix. 12. He bare our sins, that is, the desert or punishment of them, "in his own body on the tree." 1 Peter, ii. 24. These, and such like passages, respect deliverance from the curse by his expiatory sufferings and death.

But the atonement, considered as including that high propitiatory virtue of which we have spoken, was not

completed till he entered the celestial sanctuary ; and there presented it to God in his own habitation, and in the very place where his people were destined to be glorified and blessed. This is evident from the fact, that under the law, the atonements which respected the interest that the people had in the inner sanctuary, were not completed by what took place without it. In order to complete the propitiation, the priests had to take the blood into the sanctuary, for the express purpose of making reconciliation. Lev. iv. 7, 11, 12, 18, 21, and vi. 30. And on the annual day of atonement, the high-priest had to take the blood of the victim into the most holy place, and to sprinkle it seven times on and before the mercy-seat, which service is expressly said to make, or complete the atonement, or the propitiation. There was, accordingly, a twofold oblation of sacrifices. One, when the victim was slain, and another of the blood of the victim after it was slain ; which, in the case of the great annual atonement, took place in the holiest of all ; and the slaughter of the victim, or its shed blood, was the peculiar ransom ; but the solemn sprinkling of the blood before and upon the very throne of the Judge and the Lawgiver, was a most significant manner of presenting the life which was in the blood to him, as the propitiatory medium, through which, in addition to the blessing of forgiveness, or simple redemption from the curse, the special blessings of his goodness were pleaded for and expected. This act, therefore, was of the nature of intercession. And this intercession, respected the grant of the very sanctuary where it took place, as the inheritance of the very rebels whose guilt had required an expiation, such as

that which had been made by the blood now presented unto God. The Saviour spoke, by exhibiting his shed blood there, and his blood spoke by its worth. And hence, the throne of God, became in the most honourable manner, the throne of grace; because justice and judgment, as revealed and glorified in the cross, are its firm establishment, and from thence, he dispenses all the innumerable and exalted blessings of his overflowing goodness.

We accordingly find, that when nothing followed a sacrifice but absolution from the stain of guilt; the blood was not sprinkled before God, in any place or in any form. Thus, when murder was committed by a person unknown, and a heifer was directed to be slain for atonement, by the elders of the nearest city, the ritual aspersion of the blood was not enjoined. Deut. xxi. 1—9. This sacrifice had merely the same effect in regard to the adjacent city, as would the death of the murderer himself by the hands of those elders in case of his being detected, and his suffering as the law required: That is, nothing more followed than the removal of the stain of guilt, and therefore, the blood was not sprinkled before God, as it was in the case of the propitiatory sacrifices. It appears then, that the one oblation particularly signified the expiatory nature of the sacrifices, and the other, their propitiatory nature. In accordance with this view of the subject, the two phrases, “to appear in the presence of God for us,” and to “offer himself unto God,” used in Heb. ix. 24, 25; obviously mean the same thing, with this difference, that the latter began on earth, and the former is continued in Heaven. He is therefore represented

there, as a Lamb which has been slain ; for his sacrifice is ever exhibited as the ground on which all the blessings of the everlasting covenant are conferred upon sinners. *a*

The distinction which is thus made between the services of the priest in the outer court, and those which were peculiar to the inner sanctuary, is distinctly marked in Ezek. xliv. 10—15 ; where it is declared, that because of transgression, certain of the priestly Levites should not be allowed to come near to God, to do the office of a priest to him ; but should be employed only in keeping the gates, slaying the sacrifices, and ministering in other subordinate services ; whereas, the faithful of the Levites should have the honour of coming near to God in his temple, and of standing, or officiating, before him in offering the appointed portion of the sacrifices slain without it. The latter, then, is obviously considered as the more honourable ministry. The same thing was signified by the plain garb of the high priest, when on the annual day of atonement, the killing of the sacrifices devolved on him. Lev. xvi. 4.

The nature of the work which Christ came to perform, implied a moral necessity, that he should be Emmanuel, God and man in one person. It is wrong, however, to resolve his qualification for the work of mediation into nothing more than a capability of sustaining a certain portion of sufferings ; for besides this, we ought to include the high *moral effect* which is given to the plan of redemption, by the mediation and sufferings of a personage, who is the subject of divine excellency and glory. What could so impressively

a Stevenson on the Atonement, p. 79—89 ; Magee on do. Vol. I. p. 330.

exhibit the exceeding sinfulness of sin, and the divine regard to righteousness, as the death and abasement of the Son of God's love? But in order to proper views of this death and abasement, it is necessary, that the hallowed principles of the sufferer be distinctly set before us. We cannot have an adequate conception of his sufferings, if we do not understand, in some measure, the exalted and the sacred principles which they called forth and displayed; and neither can we rightly understand the glory of those principles, unless we ponder on the awful nature, and the unparalleled severity of his sufferings. If either of them be viewed apart from the other, their full nature and design cannot be perceived.

It is easy to see, then, that the appearance of our Lord in heaven with his sacrifice, as the great high priest of the Church, must have served most distinctly to exhibit the principles, and the views which governed him in his humiliation and death, and must, therefore, have carried into full effect the design of his atonement.

The breastplate of the high priest was denominated "the breastplate of judgment;" because it was connected with "the Urim and the Thummim." The words Urim and Thummin signify lights and perfections, and seem to have been used to express that perfect light; or in other words, that decisive and clear answer which was always returned when Jehovah was consulted through the medium of the high priest. This mode of consultation accounts for the sanctuary being called the oracle. And it is from the celestial sanctuary, where Jesus officiates as our great high priest, that we receive that "manifestation of the truth," which corresponds

with the clear and decisive answers given by the oracle of the Urim and Thummim. And when we think of this, can we fail to see, that his priestly ministrations, when he entered the holiest of all, served to throw a flood of light on the all-important subjects of which the Gospel treats? The words, manifestation and truth, used in 2 Cor. iv. 2, are the very words by which the terms Urim and Thummim are rendered in the Septuagint, and they fitly express the meaning of the oracle. And what a light is thrown on the subject of redemption by the priestly ministrations of the Saviour !

There was, therefore, a high moral meetness in the appointment, that after he had finished his work on earth, the Redeemer should appear in Heaven, and there most distinctly show on what ground it was, that the blessings of the everlasting covenant were to be bestowed. And the offering of the blood of sacrifice by the high priest within the veil, is said to make atonement ; because it represented the high moral effect, which the entrance of our Lord into Heaven would produce on the minds of all there ; for, as the production of this moral effect was one great object of the atonement of Christ, that which tended so much to produce it, is said to have made, or rather completed the propitiation. He was not then bearing the curse ; but he was solemnly exhibiting that through which it had been borne on earth. He was not shedding his blood as a ransom for sinners ; but he was solemnly presenting unto God the blood which had been shed for them. He was not in a state of suffering ; but he was exhibiting the hallowed and exalted principles

which his sufferings on earth had tried and developed, and under the influence of which they had all of them been cheerfully endured. In a word, though his expiatory sacrifice had been finished on the Cross, he was, as it were, ratifying in Heaven the whole of his work upon earth, inasmuch, as he publicly declared, that not the smallest part of his unparalleled woes could have been righteously spared ; and that in reflecting on all his pangs and his bitter agonies, he justified from his very soul the whole steps of the Almighty, in the solemn and awful transactions which had just been brought to a close. It was not his sufferings abstractly, intense as they were, that completed the atonement ; but his obedience unto death ; and this as deriving its value and its efficacy from the infinite dignity of his person, and the inestimable excellence of the dispositions and principles which moved him thus obedientially to suffer and to die. The importance of those dispositions and principles must, therefore, be evident. And if so, the moral meetness of distinctly exhibiting them in the celestial sanctuary, and of distinctly expressing the divine judgment concerning them, must also be apparent.

Christ, then, did not merely sustain the penalty of the law, and thus redeem men from the curse. There is a dignity in his person, and a glory in the principles of his character, which give a value to his sacrifice, far beyond this. And hence, all who are justified from sin through him, are at the same time, adopted as children into the family of God, and become, as such, heirs of God, and joint heirs with Christ. Justification, in itself, consists, strictly speaking, in the forgiveness

of sin, and restoration to the state of favour from which we had fallen ; and cannot, therefore, include a title to the heavenly paradise of the second Adam : But these two blessings are inseparably connected ; because such is the delight of God in the work of the Redeemer, and such his complacency in his character, that they who receive the abundance of grace shall not only be pardoned, but shall reign in life with the Lord from Heaven. Rom. v. 17, 21. Yes, “being justified by his grace, we are made heirs according to the hope of eternal life.” Titus, iii. 7.

Though the work of Christ should be viewed as one great whole, it must be considered in different lights or bearings. That part, for instance, of his work which was properly of the nature of a satisfaction for sin, was previous, in the order of nature, to that which was, strictly speaking, meritorious of a recompence. The former was necessary in order to the latter ; for the blessings of the heavenly kingdom could not be bestowed on his people, considered as under the curse of the law, but as freed from that curse. The suffering of that punishment which is due to sin, only satisfies for transgression, and cannot, *in itself*, merit a reward any more than we could have done had it been possible for us ourselves to have borne it. Had we paid the penalty, all that could have followed from that, in itself, would have been deliverance from its consequences, and nothing of the nature of a recompence. Now, the sufferings and death of Christ satisfied the claims of justice, by a fulfilment of the great design of the sanction which was annexed to the law : But to satisfy by a fulfilment, and to do so by special merit and excellency

are quite different things. It is true, that the personal dignity of our Lord, and the exalted nature of his work, must be considered as giving value and efficacy to his sacrifice ; but *in so far* as these went merely to perfect his *expiation*, they only served to satisfy the claims of the divine law.

But there was a redundance of glory and of worth in his sacrifice, in consequence of his infinite dignity as Emmanuel, and of the consequent intrinsic and positive excellency of the work which he finished. These shed an infinite grandeur on his work, and cause his righteousness to produce the highest moral effects on the whole intelligent creation. It is in this pre-eminent glory of his sacrifice, that we see its meritorious nature.

It is wrong to confine his meritorious work to his obedience, as if by his sufferings we obtained forgiveness only, and through his obedience the heavenly inheritance. His sufferings could not have been satisfactory, as merely penal or passive, without being also obediential. Both his obedience and his sufferings must be considered as constituting his sacrifice, a perfect atonement.^a The atonement did not arise from mere suffering, but from suffering endured on principles, and induced by motives, which were highly honourable to the law and government of God, and by a person of such dignity as to command regard. On the other hand, the glory of the Saviour, and that of his people, are both ascribed to his "obedience unto death," and not to obedience in itself. Phil. ii. 6—11 ; Rev. v. 9, 10. Indeed, the great act of his obedience consisted

^a See "a Compendious View of the Adamic and Mediatorial Dispensations," Part II. Section VI.

in laying down his life at the commandment of the Father. John, xiv. 31.

If we consider the matter and substance of the sufferings of Christ, we see in them the very curse which was due to us ; and when we think of the infinite dignity of his person, and the consequent excellence of the principles which his sufferings called forth and exercised, we cannot fail to see, that though up to a certain extent, they were simply an atonement for sin, yet beyond that they were infinitely meritorious. It behoved him to suffer in the manner that he did, and for the time that he did, whatever was his dignity, and however glorious the principles that moved him. But while he suffered as he did, and for the time that he did, in order to complete what the claims of the law required, there was at the same time, an excellency and a value in all that he passed through, which extended *beyond* what simple expiation required. And why should it be supposed, that his dignity and excellence added a supereminent worth to his obedience, but not to his sufferings ; And if this were added to the latter, as well as to the former, then of course, the merit of them both, must constitute the ground on which the blessing of the heavenly inheritance is conferred. Not that this superexcellency and worth arose from some other thing being yielded to the divine justice than what was due from us ; it arose from the grandeur of the Saviour's person, and the divine glory of his character, as brightened and displayed in the furnace of affliction.

In this redundancy, if we may so express it, we see that infinite merit which God has rewarded by calling

him to the heavenly glory, and by giving to his people, not merely redemption from the curse ; but an inheritance in the celestial paradise, and a place in the heavenly family. He had done more than expiated sin, in consequence of the union of his essential Godhead with his humanity. It was proper then, that as the nature which he had assumed in the behalf of sinners had subjected him to shame, and misery, and death ; so in that very nature, he should be called to a new and a glorious life in a state of the highest honour and blessedness. To have merely restored the life which he had offered up upon the Cross, would not have been an adequate reward. But when we see him in that very nature in which “ he humbled himself and became obedient unto death,” glorified at the right hand of God, and in that nature, exercising and displaying, as Emmanuel, every divine perfection, exercising universal government, and receiving universal homage ; we have the highest proof of the glory of his work, and of the divine complacency in his character and sacrifice.

Now, it is on the ground of this infinite merit that he is called to officiate in the heavenly sanctuary as our great high priest. And accordingly, the great Judge of all, referring, at once, to his death, and to the principles and views of the sufferer, expresses his complacency in his work, by saying, “ Thou hast loved righteousness and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows. Heb. i. 9. Those excellencies which called forth the high approbation of Heaven, were designed to exhibit that character in which God rests with ineffable satisfaction, for the purpose, not

only of forming upon it the character of sinners ; but also, of assimilating the host of the celestial world to its hallowed and exalted spirit. And whatever circumstances are calculated to display to the best advantage, the great principles on which the scheme of redemption proceeds, must be fitted to give the greatest moral weight to those principles. It follows, then, that the official appearance of the immortal high priest, the Son of God, in the immediate seat of the divine presence, and in the midst of the hosts of Heaven, with the blood of his sacrifice, as it were, in his hand,—his solemn presentation of that sacrifice to the Judge of all, upon his throne of government,—and his intercession in behalf of sinners on the ground of this sacrifice, when accompanied with his full vindication of the injured character of God, his cordial acknowledgement of the righteousness, holiness and goodness of his law, his entire condemnation of sin as exceeding sinful, and his unqualified declaration, that the undivided blame of it lay wholly upon man, must have been the most striking and solemnly impressive scene which ever had been witnessed in Heaven, since time had begun to run, or which shall ever be exhibited till the consummation of all things ; and must have greatly served to accomplish the design of Heaven. In the question put: Who is this that comes to decide the controversy between God and men? He is God in human nature, and therefore, related to both parties, and a competent judge on the subject.—Is it asked, from whence has He come, who manifests such zeal for the glory of God and the honour of his law? He has come back from the dead, with that blood in his

hand which he shed as a sacrifice for sin,—from that death which he endured, when his heart was broken by the frowns of the Judge, and by the weight of the penalty of his law: And with what reverence then, ought we to listen to *His* declarations, while he vindicates the righteousness of God in all that he bore, and maintains the high claims of his violated law, and the perfect rectitude of its fearful sanction?—Is it asked, who is this that lays the undivided blame of sin upon man? Is he a stranger to men, or is he indifferent to their welfare? No, it is He, who for them veiled his glory and submitted to become a curse; and with the heart of more than a friend or a brother, bled in their cause: And what a weight then, must attach to the testimony of a witness such as this? Unquestionably then, the appearance of our great high priest in the celestial sanctuary, must have produced to the full, the very moral impressions which his atonement was designed to make. And if so, we can easily understand how the propitiation is considered as having there been completed, inasmuch, as the great object of his sacrifice was there carried into full effect.

He appeared in heaven as the leader of the many sons of God to glory. As the captain of our salvation, he engaged and conquered their manifold enemies; and from the knowledge he has of the difficulties and dangers of the way, he is fully qualified to conduct them through the whole of that course which must be gone over, to meeten them for celestial blessings.

Had the design of God been simply to redeem men from the curse, and to restore them to the glory from whence they have fallen, then there had not been the

same necessity for the appearance of the Saviour in the heavenly sanctuary. But as the object of the plan of mercy is to raise them to a far higher blessedness, it behoved the Redeemer to take possession of the heavenly paradise, and of all the blessings of the covenant, in behalf of his people. He is accordingly said to have gone within the veil as their forerunner. Heb. vi. 20. And hence, we are said to sit with him in heavenly places. Ephes. ii. 6. - He hath gone to prepare a place for us, and he will come again to receive us unto himself. John, xiv. 2, 3. On the great day of atonement, the high priest went alone into the sanctuary, and he performed the appointed services in a standing posture; and when they were finished, he was not allowed to sit down, even in the lowest place there, far less on the right hand of the cloud on the mercy-seat; for he had immediately to withdraw. But when Christ had, by himself, purged our sins, by offering his one sacrifice, he was addressed in these terms: "Sit on my right hand, till I make thy foes thy footstool." Psalm, cx. 1. And there he continues to sit a priest upon his throne; for he was declared by the oath of God, to be a priest for ever after the order of Melchizedec; or like him, at once a king and a priest. Heb. v. 9. 10, and x. 11 —13.

When he entered heaven, the departed spirits of the just were made legally perfect. Heb. xi. 40; xii. 23. They were perfect in knowledge before, in the sense of being free from all positive error and mistakes; and they were also relatively perfect in holiness, inasmuch, as they were free from all sin; but they were so far in an imperfect state, that they were still waiting for the

accomplishment of the great promise of a Saviour in human nature,—of a perfect atonement through him, and of the perfect enjoyment through and along with him, of all the blessings of the everlasting covenant. They were free from all sin, and fears, and sufferings ; but they had not a full view of the glory of God, as revealed in the work of his Son. Their sins had been in the gracious forbearance of God passed over, before the time in which the divine justice was made manifest in the atonement ; because, in the fulness of time, this manifestation should be made. Rom. iii. 25, 26. But when the Redeemer came in the flesh, and went through all the stages through which his people have to pass,—and when having obtained eternal redemption for us, he ascended into Heaven,—they then saw the full accomplishment of the promise of an all-sufficient mediator, in the acceptance of his sacrifice,—in the consecration of the heavenly sanctuary,—his complete victory over death and the grave,—the security of his people in virtue of his immortal life,—his everlasting priesthood, and his universal government,—and in the pledge and pattern of their own resurrection and glory, which they beheld in Him who appeared alive in the midst of the throne, and there shone as the Sun of the heavenly and the eternal city.

That same work through which they were thus perfected extended to believers on earth ; and hence, the Apostle says, that without us they were not made perfect. He who finished the atonement in their behalf did so in ours ; and he who consecrated the heavenly temple, opened it to us ; for we have access into the holiest through the rent veil of his flesh. Heb. x. 19—22.

We and they form but one family. They, indeed, actually see the Lamb which was slain, while we see him by faith only ; but still the object of contemplation is the same. We unite with them in the same song of praise, and with them we look for his second coming. In the meantime, we have fellowship with Him and with them, in the enjoyment of that rest in God, as revealed in his work, into which he hath entered, and into which his redeemed enter when their peace and blessedness arise from the contemplation of the hallowed character of our friend and our brother, the man of sorrows, as the very image of the invisible God. We, indeed, have no actual communication with them ; but this is not necessary to fellowship, unless among persons existing in the same state, and regarding things wherein they may mutually assist each other.* And these things do not apply to the state of the redeemed on earth, in relation to those who are within the veil. We have access to the same throne, and there our worship and theirs meet. Hence, we are said to be come to the general assembly and Church of the first-born. Heb. xii. 23. The centre of this fellowship is He to whom all of the family are united, and with whom all of them shall ultimately dwell.

The twelve stones, which were set in the breastplate, had engraven on them the names of the twelve tribes of Israel, as had also the two beryl stones in the two hollow circles upon the shoulder pieces of the high priest's attire ; in order to exhibit a shadow of Him on whose shoulder rests the government and weight of the Church of God, and on whose heart all the redeemed are, as it were, engraven. Never can he cease

to care for them. All their interests, their afflictions, conflicts and wants, are remembered by him, even in the height of his grandeur. And his intercession is adapted to their varied and evervarying circumstances. "Even to your old age," says he, "I am he, and even to hoary hairs I will carry you ; I have made you, and I will bear, even I will carry, and will deliver you."

The privilege of Israel on the day of atonement, in having a representative in the sanctuary, was of short duration. But Jesus having once entered the celestial temple, was called to sit down there as his permanent abode. The law made men priests who had infirmity, and who were, therefore, subject to death ; but when Christ was declared the high priest of the heavenly temple, he had conquered death and the grave, and was clothed with immortality. He was constituted the priest of the true tabernacle by the oath of God, and his priesthood, therefore, shall never give place to another. The veil between the holy and the most holy place, and the restriction of the high priest's entrance into the latter, to one day only in the course of the year, signified that the way into the holiest of all, was not yet made manifest. Heb. ix. 8. But now by the sacrifice of Christ, every obstruction to our entrance is taken away, and in token of this, when he died, the veil of the temple was rent in twain from the top to the bottom. Matth. xxvii. 51. Jesus himself hath entered as our forerunner, and we through him have access ; and we are encouraged to improve our privilege, by the consideration, that we have an high priest who ever resides in the house of God. Heb. x. 19—21. We have thus access by a new and a living way, that

is, through a sacrifice which is, as it were, newly slain, and yet alive ; because the blood of Christ is as efficacious now as when first shed ; and because, though he was dead, he is now alive, and ever liveth to make intercession.

And what an exalted privilege do Christians enjoy in the constant ministration of their Lord ! On his incessant ministrations in the heavenly temple, depends our preservation from sin and from ruin, in this scene of temptation and conflict. He there exercises the most tender compassion, sympathy, and love, and communicates of the riches of his grace. For the exercise of these priestly qualities he was admirably fitted, by the experience which he had of our sufferings and trials while he sojourned on earth. His sufferings in behalf of his people brought them, as it were, near to him,—excited the most just conceptions of their miserable state,—fixed them deeply in his mind, and at once, called forth and invigorated his feelings of benevolence. And the principles of pity and compassion which were thus tried and invigorated, he carried with him into Heaven, and under their powerful influence he continues still to act.

In particular, he officiates as an intercessor. His advocacy was typified by the burning of the incense, the cloud of which ascended and covered the mercy-seat ; while the sprinkling of blood which accompanied it, signified what should be his plea. And his presence in Heaven, as our advocate, evinces the perfection of his sacrifice ; for had it not been accepted, he would never have been admitted as our representative into the presence of God. The mercy-seat was first sprinkled.

Lev. xvi. 14; and then the altar of incense, *verse* 18, 19; and the incense itself was to be kindled by fire taken from the altar of burnt-offering, *verse* 12. This marked the connexion between the atonement and intercession of Christ. The prevalence of the latter arises from the former. And of its prevalence, a remarkable illustration was afforded, when in the war against the Amalekites, on Moses holding up his hands, the Israelites prevailed. Exodus, xvii. 11—14. The hands of Moses soon waxed feeble; but He who with uplifted hands left the world in the act of blessing his disciples, “fainteth not nor is weary.” He still pleads for us, and in a far more effectual way than did Moses, even when he successfully “stood in the breach.”

Though the intercession of Christ is not that which makes atonement for sin; yet it is an eminent and lasting memorial of the sacrifice through which it has been made. And next to his sacrifice itself, what could give a more striking discovery of the divine abhorrence of sin, than the solemn constitution, that not one of the blessings of the covenant of God are communicated to sinners, but through the actual and continual interposition of Him who made atonement for guilt? This serves to keep the sacrifice of Christ in everlasting remembrance. By his intercession our Lord carries his atonement into full effect in the salvation of his people. For in the continual representation of it, he obtains for them the blessings of the covenant, by the application of his blood to their consciences, through which they are separated to God, and as pardoned sinners, enjoy the peace which his atonement speaks, and are interested in all the privileges of his family. He prays for

their preservation from error, and from all the evil that is in the world,—for their sanctification,—for their union with the Father, and with himself in judgment and in affection, in aim and in pursuit, and with one another as members of the heavenly family ; and finally, for their complete glorification in holy fellowship with himself in his glory. John, xvii. 14—24. He is infinitely wise, and knows all the sins for which pardon is requisite, all the wants for which provision must be made, and all the glory for which we must be qualified. He maintains the peace and friendship that subsists between God and us, by procuring the forgiveness of our daily offences, through the renewed application of his precious blood. He answers all accusations brought against us by Satan, or by the law, through the prevalent plea of his sacrifice. Whatever be our sins, then, we are encouraged to confess them in the faith, that through his precious blood they shall all be forgiven, since we have Him for an advocate with the Father. 1 John, ii. 2. As the great intercessor, he procures the acceptance of our services. The iniquity that cleaves to them is purged away by his atonement,—the great imperfection that attends them is provided for by his gracious intercession,—and the unworthiness of the offerers is met by the dignity and glory of their advocate. It is thus that we offer up spiritual sacrifices, acceptable to God through Jesus Christ. 1 Peter, ii. 5.

His life in the sanctuary is accordingly represented, as in certain respects, as necessary to our salvation, as his death upon the Cross. Rom. v. 10 ; Heb. vii. 24—28. As all our sacrifices must ascend to God through

him ; so all blessings must descend to us through him ; for he is the only medium of communication between God and sinners. Amidst all our fears, conflicts and discouragements, it is consoling to remember, that we have a great high priest in the house of God, who can have compassion on the ignorant, and on them who are out of the way. Heb. v. 2. It teaches us to look upon Heaven as the seat of our family, and as our own final home, when our wanderings in the wilderness shall have ceased. It promotes a spirit of humility and reverence in our worship, by reminding us, that our services cannot be accepted, unless they are seconded, as it were, by the Redeemer himself. And it also frees from slavish and tormenting dread, while it cherishes the most profound veneration and respect, and tempers a sense of unworthiness, and a spirit of self-abasement with the joy of hope, and the confidence inspired by love.

It was a part of the priest's office to bless the people. Num. vi. 22—27, When the high priest was in the sanctuary, the Israelites without were waiting his return. Luke, i. 21 ; and in like manner, since Jesus has gone into Heaven, his people are represented as looking and waiting for his second advent, when he will bless them with complete salvation. Heb. ix. 28. Even already, indeed, are they blessed by him ; but he will come again in glorious majesty, to bless them with the full enjoyment of his everlasting kingdom. The appearance of the high priest, when he came out of the sanctuary, clothed with his highest pontifical attire, must have been impressively grand ; but infinitely more glorious will be the appearance of the Saviour, when,

at last, he shall come forth arrayed in all the splendour of celestial majesty. Then will he bless his people with the whole mercies of the everlasting covenant ; for to them he will say : “ Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

It was not possible, in the nature of things, that the type should in every particular resemble the antitype ; and the Scriptures, therefore, illustrate the subject by contrast, as well as by comparison. Aaron, for instance, when he returned from the sanctuary had to offer two additional victims, one for himself, and another for the people. This marked, at once, the guilt of his personal character, and the imperfection of his sacrifices in behalf of the Israelites. But we have an high priest who never needed to offer up sacrifice for sins of his own ; and whose sacrifice in behalf of transgressors can never require to be repeated. And hence, when he comes again it will not be with sin-offering ; but to complete the salvation of his expecting people, by redeeming their bodies from the grave, and conducting them in a body to the celestial country.

His priesthood is connected with his character as the captain of salvation ; for like the priests of old, he goes before his people in their spiritual conflicts, encourages them in their warfare, and secures to them the victory. Deut. xx. 2—4 ; 2 Chron. xiii. 12 ; Heb. ii. 10. The armies of Israel were the host of the Lord. Joshua, v. 14. And the warfare to which believers are called, is of a sacred character. And through him who sits a priest upon his throne, they shall be made more than conquerors. Rom. viii. 34, 37. Yes, and

as Melchizedec met Abraham on his return from the field of triumph and blessed him ; so Jesus will come forth to his redeemed, when their warfare is accomplished, and will bless them with inconceivable glory. And then will he invite them to that fulness of joy, and to that feast of “pleasures for evermore,” which are in the presence and at the right hand of God. Blessed, indeed, will they be who overcome in the holy warfare ; for to them it shall be given to eat of the hidden manna ; and “the *Lamb* which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.”

SECTION VI.

OF THE LEVITICAL SACRIFICES.

THE *whole burnt-offering* was the most ancient of all the sacrifices. It respected the general character of man as a sinner; and was denoted by a word which signifies ascension; because the whole sacrifice, the skin excepted, ascended by fire from the altar. This sacrifice was, therefore, a very expressive figure of the offering up of the body of Christ, and of his thus giving himself for us. Hence, he is introduced saying: "A body hast thou prepared me." And we are said to be sanctified by the offering of the body of Jesus Christ, once for all. Heb. x. 5, 10. The slaying of an animal devoted to God, after confessing over it the sins of the offerer, thus laying them upon it, and putting it to death as loaded with guilt, was a very solemn manner of showing the evil and the dismal desert of transgression, and the necessity of a suitable atonement, in order to deliver the offender from the death to which he was condemned. It at the same time, taught that a substitutionary sacrifice would be provided and accepted; and it thus led the worshipper forward to the appearance of one, who should offer himself unto God for transgressors; and the acceptance of whose sacrifice, was signified by completely consuming the victim on

the altar. But, while the burnt-offering signified the offering up of the Redeemer; yet as it was wholly consumed upon the altar, it could not exhibit at the same time, the fellowship which Jesus, as a priest, has with his Father, in feasting, as it were, on his own sacrifice. Provision was, therefore, made for a representation of this, by the law of the *sin-offering*, which was appointed for particular transgressions. In order to exhibit this fellowship, the Levitical priests were allowed to eat of certain of the sin-offerings, and also of certain of the trespass-offerings. Lev. vi. 26. They were not allowed to eat of any sin-offering which had been offered for themselves; but in regard to certain of the sacrifices offered in behalf of the people, they were to eat of them as a token of their being accepted of God, and of their having obtained the object designed by them. Hence, the words of Moses to the sons of Aaron: "Wherefore have ye not eaten the sin-offering; in the holy place, seeing it is most holy, and God hath given it to you (to eat, *it* being the offering appointed) to bear the iniquity of the congregation, to make atonement for them before the Lord?" Lev. x. 17. The eating of such sacrifices, and of the trespass-offerings, was an act of fellowship with the God of the altar. The part of the victim which was consumed on the altar was considered as received by God, and the part which remained, belonged to the priest, and in eating it, he sat, as it were, with God at his table, and partook with him of the same sacrifice. This act, therefore, was a token of peace and reconciliation, as effected by the offering in question; and hence, as in all instances of eating of the holy things, it was to be done with gladness. Deut.

xii. 7. When hallowed things were brought to the Lord, the worshipper was to be able to say: "I have not eaten of it in my mourning." Deut. xxvi. 14. And when God declares his rejection of the sacrifice of sinners, he says: "They shall be unto them as the bread of mourners." Hosea, ix. 4. Hence, the reason given by Aaron why he had not eaten of the sin-offering on the day when his son died,—his sorrow and grief unfitted him for an exercise so joyful. Lev. x. 19.

The sin-offerings were distinguished from the *trespass*-offerings in the following respects: The former were often offered for the whole congregation. Lev. iv. 13, 14. The latter, for particular persons only. In the latter, none but rams and male lambs were admitted. Lev. vi. 15, 18. And in the former, these never were used. The blood of the former was put upon the horns of the altar, and that of the latter, was sprinkled round about upon the altar. Lev. iv. 18, 25; vii. 2. And these differences show, that there must have been a difference in the nature or degree of the guilt for which the offerings in question were required. It appears to have consisted in this, namely, that the sin-offerings respected offences which particularly regarded God, and the trespass-offerings, offences which were also injurious to man. Lev. v. 16; vi. 1—7. Thus, a trespass-offering was required of those, who through ignorance defrauded the priests of the holy things which belonged to them. Lev. v. 15, 16.—Of those, who with false oaths denied their having possession of the property of another with which they had been entrusted, or which they had found, or seized by force, or obtained by fraud. Lev. vi. 1—7. And in general, of

those who had dealt unjustly in any way with their neighbour. Num. v. 5—8 ; Lev. xix. 20, 21.

This shows why both a leper and a polluted Nazarite had to be purified by a trespass as well as a sin-offering. The leprosy was an emblem of moral defilement in general, whether arising from the breach of the first great commandment of the law, or of both it and the second ; and therefore, purification was signified both by a sin and a trespass-offering. And as the purity of the Nazarites signified moral purity in general, including both what regards God and man ; so when defiled, both sin and trespass-offerings were required in order to their purification. It may be added, that such of the trespass-offerings as did not come under the above rule, appear to have been designed to meet some particular cases which were not provided for in the general rules of the sin-offering.

Now, it is evident that the trespass-offerings could not expiate the moral guilt of these, any more than of other crimes ; and therefore, when it is said, that through them the guilt of such offenders shall be forgiven them ; nothing more can be meant, than their being freed from the civil penalties attached to them. It follows then, that the reason why the priests were allowed to eat of them was, that they really did obtain the remission of such penalties ; and this is in unison with the principle which we are now endeavouring to establish.

The appointment then, that the priests should eat of certain of the sin and the trespass-offerings, was a representation of the reconciliation, which, by means of the sacrifice had been effected with Jehovah, as the

king of the land. And this was a figure of the reconciliation effected with him, as the moral governor of the world, by the sacrifice of Christ, and of the fellowship which Jesus has with his Father in the contemplation and enjoyment of the glory unveiled in his atonement. He whose soul was sorrowful unto death, is now made exceeding glad with the light of his Father's countenance. His happiness, as our great high priest, arises from that in which Jehovah delighteth ; and he rests in that most hallowed and exalted of works in which "the Father of lights" rests with ineffable complacency, as the brightest effulgence of his glory. And what is his happiness, then, but perfect complacency in the character of Heaven, as revealed in his own character, work, and salvation,—satisfying bliss in the enjoyment of the high favour of his God and Father,—and the gratification of the exalted piety, and the warm benevolence of his heart, in beholding the complete redemption of sinners to the family, the love and the service of the God of all blessedness ?

But as none of the *people* were allowed to eat of the sin, or of the trespass-offerings, they could not exhibit that fellowship which Christians have with the Father and with his Son Jesus Christ, in the character of their great high priest, in feasting, as it were, with them at the same table ; and in order to exhibit a sign of this fellowship, the *peace-offerings* were appointed. These were offered unto God, either as a thanksgiving for blessings already received, or when soliciting future benefits. They were offered, too, in the performance of vows ; but vows were made either as expressions of gratitude for past or present benefits, or with a view

to obtain future blessings. These offerings had at the same time a relation to atonement for sin ; for the offerer laid his hand upon the head of the sacrifice, which was a sign of the transference of guilt, and the blood was sprinkled by the priest upon the altar round about. Lev. iii. 2—5. As animal food was not granted to man till after the flood, the antediluvian sacrifices must have been whole burnt-offerings. And even after the deluge, we never read of peace-offerings till the establishment of the Mosaic economy. It is true, that the sacrifices of the patriarchal age did also produce real present effects on the external circumstances of some of the worshippers ; but this was in consequence of that special providence which was exercised in connexion with the advancing dispensation of mercy, and which became still more remarkable under the economy of Moses. The covenant of peculiarity, therefore, under which Jehovah acted as the *immediate king* of the Israelites, made the *present* effects of sacrifice much more numerous and prominent than ever they had been before. And in subserviency to this object, various kinds of sacrifices were appointed, and a distinction was carefully preserved between them.

The peace-offerings in particular, were distinguished both from the sacrifices that were not eaten at all, and from those of which the priests only were allowed to eat ; for of the peace-offerings, and also of the meat and drink-offerings which accompanied them, both the priests and the people partook with the God of the altar. This was a more striking exhibition of the present actual effects of sacrifice, as freeing from present evils, and procuring present honours, blessings, and

privileges, than ever had been hitherto afforded. The peculiar constitution of the kingdom of Israel,—the special relation in which God stood to it,—and the inheritance connected with it, all served to illustrate the many objects and bearings of the institution of sacrifice.

Jehovah, as the king of Israel, condescended to hold the most intimate fellowship with his subjects in partaking of the peace-offerings. There was thus afforded a most striking image of the heavenly family. God, the priest, and the offerer, all feasted upon the sacrifice in the most friendly manner. And in the sacrifice of Christ, Jehovah rests well pleased,—in this blessedness the great high priest of our profession partakes,—and we have fellowship with the Father, and with his Son Jesus Christ ; when resting our all upon his perfect offering, we derive from it the blessings of peace, and confidence, and joy. Thus is the promise fulfilled. “The meek,” that is, the poor and the needy, “shall eat and be satisfied.” Psalm, xxii. 26. What trouble can equal that which arises from a sense of unpardoned guilt ; and what joy can be compared with the blessedness of the man whose iniquities are pardoned, and whose sins are covered, and who can rejoice in God as the portion of his soul ? This eating of the sacrifice of Christ implies our enjoyment of him as our own ; for as the animal frame is maintained by the food which is incorporated with it ; so also is the spiritual life nourished by bringing home to ourselves the precious truths of the Gospel of peace. How does a poor condemned criminal feast upon a full and a free pardon ? And how does a man snatched from death, feast upon

the generous kindness of his heroic deliverer? And still farther, how does affection feast on the character and endearments of a much loved and a well tried friend? And how do we feast on the certain prospect of future and great good? What a feast, then, must it be to enjoy forgiveness and reconciliation with God,—to have an abiding sense of his favour,—to be able to view him as a Father,—to have the heart surrendered to him, and possessed by him,—to have a taste for his fellowship and service, and to delight in the glories of his character and ways? To such a mind, the Gospel is endeared by the consideration, that there the perfections of God are illustriously displayed, each of them harmonizing with the other; while all of them shine with resplendent lustre in the plan of salvation. And what a gratification, that the character in which the very fulness of the divine delight rests, is that of our own friend and brother; that it was displayed in the work of our own redemption, and that even this is a great reason of the divine regard to it? What a pledge is this of the friendship and the love of God!

The Israelites were forbidden to eat of the sacrifices with any typical uncleanness upon them. Lev. vii. 20. And this pointed out the connexion between peace in the conscience, and purity of heart. A mere profession of faith is of no avail. It cannot renovate the heart; nor can the peace connected with it be, for a moment, compared with that which simple confidence in the atonement inspires. When the mind bows to the humbling doctrines of the cross, and rests exclusively on the finished work of the Lamb, a sanctifying energy is felt. The value of the Gospel lies in its influence

on the heart. When the purifying faith, and animating hope, the fervent charity, and holy patience which are cherished by its means are displayed, there is exhibited a holy elevation, and a sacred beauty of character, which mark a state of fellowship with God. In Heaven this fellowship will be perfect ; for there the exuberant grace of the Gospel attracts every heart, and is a bond of delightful union.

It was necessary, not only that the sacrifice of Christ should be prefigured ; but also, that a typical exhibition should be made, on the one hand, of the depth of degradation in which his death should take place ; and on the other, of the high honour which should be put upon his sacrifice, when on being raised from the dead, he should enter the celestial temple. In order to exhibit the latter, it was commanded, that the blood of certain of the sacrifices should be carried by the high priest into the sanctuary ; and to prefigure the former, it was commanded, that the bodies of all the victims, whose blood was thus brought into the sanctuary, should be burned without the camp. These appointments particularly respected the sin-offering slain for the people on the annual day of expiation, and the occasional sin-offerings of the whole congregation. Lev. xvi. 27, and iv. 14, 16—18. The rites connected with those sacrifices made them the most eminent types of the offering of Christ ; for in no others is there such a display of the shame and the sufferings included in the curse to which he was subjected, or of the glorious result of his humiliation and death. And there is an evident propriety in selecting for these purposes, those sacrifices which were offered on the most

public and solemn occasions ; for besides the reference which they had to the public nature of the sacrifice of Christ, they were particularly calculated to interest the people of Israel when assembled together.

From the nature of the rites observed, in relation to the victims in question, no part of them could be eaten. And while the eating of certain of the sacrifices exhibited a figure of particular parts of the plan of redemption, the prohibiting of certain others from being eaten, served to illustrate other parts of the same great plan. On this subject, let the following things be considered : The Israelites being placed under a peculiar polity, stood at the same time in a civil and a religious relation to Jehovah. Considered in relation to God, as the moral governor of the world, the effect of the legal sacrifices was, in itself, wholly typical ; for they had no efficacy to take away sin ; but considered in relation to Him, as the monarch of the land, their effect was as really efficacious, according to its nature, as is that of the sacrifice of Christ. Their efficacy, indeed, resulted from the appointment of God ; whereas, that of the sacrifice of Christ results from its intrinsic nature and value ; but still they had a real effectual influence in freeing from temporal penalties, and ceremonial disqualifications. The Levitical sacrifices could not expiate moral guilt ; and therefore, so far as deliverance from the spiritual and eternal curse of the divine law is concerned, they were only of use in proportion as they typified a better sacrifice ; but in order to their being fully typical of such a sacrifice, it behoved them to have, in the mean time, a *real* efficacy in relation to something else. Now, their efficacy in releasing from

civil penalties, and from ceremonial impurities, was a figure of the real and powerful efficacy of the atonement of Christ, in releasing from the spiritual and eternal penalties of the law of Heaven, and in cleansing from those moral impurities which unfit for the worship of God. And there is great wisdom and much kindness displayed in so constructing the Mosaic economy, as to make it effectual for a particular present purpose ; and at the same time, not only introductory to another and a better system ; but strikingly illustrative of its nature and its glory. The temporal death from which the ancient sacrifices delivered the worshippers, was a figure of that everlasting death to which sinners are exposed ; and the ceremonial defilement which the law of Moses connected with particular circumstances and things, was a figure of moral pollution. The enjoyment of life in Canaan was an emblem of a higher life ; and restoration to the service of the sanctuary, was a type of the inestimable privilege of access to the family and the house of God “ in the heavenly places.” And the one class of blessings being obtained by the oblation of sacrifices, we are thus most significantly taught, that the other will as certainly be obtained through the precious atonement of the Son of God.

It is easy to see, then, why it was, that under the law of Moses, the priests were allowed and even required to eat of certain of the sacrifices, and that of certain others, the people also partook with them ; while of no sacrifice, the blood of which had been carried within the sanctuary, were either of them allowed, in any circumstances, to eat. The reason is to be found in the peculiar relation of the Israelites to

Jehovah, as at once, their king and their God. Some of the sacrifices regarded him both as their political ruler, in consequence of the special charge which he took of Israel as a nation, and also as the moral governor of the universe. Since the eating of the sacrifices with God at his table was a token that peace and reconciliation had been effected by means of these offerings ; it follows, that the privilege in question could only be granted in reference to the real efficacy which they had, as we have seen, in releasing from the civil penalties of the law ; and of course, it respected the sacrifices only as they regarded God in the character of the monarch. For as the sacrifices considered in relation to God, as the moral governor of the universe, could not free from moral guilt and spiritual condemnation ; but were wholly typical in their object ; those who offered them could not, in this view of them, be allowed to feast upon them with God at his table, as if guilt had really been expiated. It was not in this case, as in the other, in which the sacrifices considered in relation to God, as the king of the land, were efficacious in obtaining deliverance from civil and temporal penalties, and a restoration to the privilege of appearing before God in his sanctuary ; and on account of which, his subjects were allowed to feast with him at his table, as a token of the peace and reconciliation which had thus been effected. Thus, in the case of the peace-offerings, both the priests and the people sat, as it were, at the same table with God, and partook with him of the same sacrifice ; while the priests, besides this, were allowed to eat of certain of the sin-offerings.

This explains the language of the Apostle, respecting the fellowship which Christians have with God at his altar. "We have an altar," says he, "of which they have no right to eat, who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest, for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. xiii. 10—12. It was commanded that no sin-offering, of which any part of the blood was taken into the sanctuary to make reconciliation, should be eaten, but should be burnt in the fire. Lev. vi. 30. The reason appears to have been, that those sacrifices whose blood was presented in the sanctuary, were designed to represent in the most eminent manner, that view of the Levitical offerings which regarded Jehovah, not merely as the king, but chiefly as the God of Israel: And since, considered in this view, they could not expiate moral transgressions and obtain their remission; it was not suitable that they should be eaten. Among the victims which were to be burnt without the camp, were particularly the sin-offerings for the consecration of the Israelites. Lev. viii. 17,—that for the making the atonement on the great day of atonement. xvi. 27;—the occasional sin-offering of the whole congregation. Lev. iv. 11, 12;—and the heifer whose ashes were to be kept for the purpose of purifying the unclean. Num. xix. 3. To all these did the sacrifice of Christ correspond, in as far as they respected God in the character of the moral governor of the world. These sacrifices indeed, which might be eaten, also regarded Jehovah in this character; but the ap-

pointment to eat of them, was founded on that view of the Levitical services which regarded him chiefly as the monarch of Israel. Now, the sacrifice of Christ is thus represented as offered unto God, not in the character of the king of Israel; but in that of the moral ruler of the universe, whose law had been violated by man, and whose condemnation man had incurred by moral transgressions. And the full efficacy of the blood of Christ to cleanse from the foulest stains of moral defilement is expressly taught, when we are told, that of his sacrifice, Christians have a right to eat. He died for moral offences, and he obtained their remission,—he gave himself for men, not considered as belonging to a particular nation, such as that of the Jews; but considered as sinners of the race of Adam: “For in Christ Jesus there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free;”—and his object was not to deliver men from temporal penalties or ceremonial defilement; but from the wrath to come, and from moral pollutions; not to obtain certain merely external benefits, but to procure for the guilty, everlasting life. If then under the law, the priests who served at the tabernacle had no right to eat of those sacrifices which particularly respected sins as moral offences, and Jehovah as the ruler of the the universe; it follows, that since the sacrifice of Christ is eminently of the latter description, they can have no right in virtue of their office to partake of its benefits. So far from this, if they seek acceptance through the sacrifices of the law, Christ shall profit them nothing. To them as to others, the Gospel is preached; but it is preached to them as sinners of mankind,—it

gives them no special privilege above others,—it calls upon them as it does upon all, to look for acceptance and eternal life to the perfect atonement of the Son of God ; and while it thus levels all exclusive claims, it brings near to every sinner of the race of Adam, a full and a free salvation. Isaiah, xlv. 22, and xlvi. 12, 13. And blessed are they, who believing the testimony of God concerning his Son, and resting their eternity on his finished work, can rejoice, that in Him God is well pleased, and that whosoever believeth in Him, shall never be confounded !

This reasoning is applicable, not to the priests only, but to the whole Jewish people. The Jewish believers did not eat of the Christian's altar by virtue of observing the law ; but by going forth without the camp to the cross of Christ, or in other words, by faith in his one perfect sacrifice. And while they feasted on his finished atonement, it became them cheerfully to share in the reproach which might attend their profession of regard to him, who for their sakes had endured the cross and despised the shame. The old covenant had answered its end, and all connected with it was about to vanish away ; but the Christian altar shall forever remain,—its sacrifice is not national, as were the offerings of the law ; for in it shall all the nations of the earth be blessed,—and its blessing are not temporal only,—they are spiritual and eternal.

There can be no doubt, that even those sacrifices of which certain parts were to be eaten, regarded Jehovah as the God, and not merely as the king of Israel, and were also typical of the offering of Christ, as well as the others ; but the latter were, in certain leading

points, the most *eminent* types of his sacrifice, considered as offered to God as the moral governor of the world ; while at the same time, they also, in another point of view, regarded him as the king of Israel. The fact is, that no one kind of sacrifice could give a full view of his mediatorial character ; and hence, the number and variety of the Levitical appointments. What is deficient in one type, is supplied by another, and the same general type is placed in a variety of lights, that its different connexions and bearing may be fully exhibited.

The peace-offerings had a particular respect to Jehovah as the king of Israel ; but to show that they were typical of a better sacrifice, which should be offered unto God as the moral governor of the world ; part of such sacrifices was to be waved to and fro, and part of them heaved up towards Heaven. For the design of the wave-offering and the heave-offering was to signify the relation which the sacrifice of the Messiah should have to Jehovah, as the Lord of heaven and of earth. Lev. vii. 29—34 ; x. 14, 15. This is confirmed by the commandment, that the trespass-offering of the leper should be waved towards all the parts of the world. The leprosy in itself, was an affliction and not a crime : But being of a defiling and infectious nature, God as the ruler of Israel, commanded the leper to be excluded from the sanctuary, and even from the camp, and to be treated as if he had been an offender. Now, this commandment was evidently given by him as the monarch of the people ; for the unclean were excluded from the common intercourses of society, that they might not defile the camp in which he dwelt with the children of Israel. Num. v. 1—3. And it has already

been seen, that the trespass-offerings respected offences which injured man, as well as offended God. The reason, then, why the leper had to offer a trespass-offering was, that though the leprosy, in itself, was not a crime, but an affliction only ; yet being contagious in its nature, the leper was deprived of the benefit of society, as though he had voluntarily exposed it to peril ; and for the same reason, he had to offer a trespass-offering, as did real offenders against one or more of their neighbours. But in order to show, that the whole law of the leper had a reference to the polluting nature of sin, and to the necessity of atonement for its guilt and purification from its defilement ; it was commanded, that the trespass-offering should in this case be waved for a wave-offering before the Lord. Lev. xiv. 12. The moral uncleanness of sin respects not the camp of Israel alone, but attaches to the world at large ; and the atonement of Christ was offered, not for that nation only, but for all the children of God that are scattered abroad. John, xi. 51, 52.

The fruits of the land of Canaan were connected with the covenant of peculiarity ; but to show, that the offering of the first fruits pointed to the resurrection of Christ, as the first fruits of them that slept, and to his character as the first-born, sanctifying the rest of the family ; it was commanded, that the sheaf of the first fruits of the harvest should be waved before the Lord. Lev. xxiii. 10, 11.

The meat-offering, when connected with an animal sacrifice, was typical of the oblation of Christ,—the oil and the frankincense which were put on it, denoted the

acceptable nature of his sacrifice,—and the cutting of it into pieces, like the cutting of the burnt-offerings, signified the breaking of the body of Jesus. To this he referred, when in instituting the supper, he said: “This is my body which is broken for you.” And to the drink-offerings which were poured out before the Lord, he referred, when he said: “This cup is my blood of the new covenant, which is shed for many, for the remission of sins.” He is accordingly said to have poured out his soul unto death. The distinction made between the body and the blood of Christ is not intended to separate the two; but to exhibit the same grand subject in two different lights. Thus, the breaking of his body is designed to signify his whole sufferings in our nature; for the body prepared for him included flesh and blood, strictly so called, and a rational soul. And the pouring out of his blood is designed to denote the *issue* of his sufferings in his *death*; for the life is in the blood, and also their *propitiatory* nature; for it is the blood which maketh atonement. Lev. xvii. 11.

The meat-offering, then, considered as a figure of the oblation of Christ, must be connected with its drink-offering. Thus, the Apostle referring to His language in Psalm, xl. 6, says: “Sacrifice and oblation, or meat-offering, thou wouldest not, but a body hast thou prepared me.” Heb. x. 5. And Daniel says: “He shall cause the sacrifice and the oblation, or the meat-offering, to cease.” Daniel, ix. 27. Now, in these instances, the oblation comprehends the drink-offerings, as well as the meat-offerings, strictly so called.

The Israelites were allowed to eat of those of the meat-offerings, and the drink-offerings which accompanied their peace-offerings, as appears from Lev. vii. 11, 12; 1 Chron. xvi. 1—3, and xxix. 21, 22. The last two passages explain the first. And when we read, that at the bringing of the Ark to Mount Zion, David offered burnt-offerings and peace-offerings, and dealt to every one of Israel, both man and woman, a loaf of bread, and a good piece of flesh, and a flagon of wine; and that at the offerings for the service of the house of God, when they sacrificed burnt-offerings,—with their drink-offerings and sacrifices in abundance, the Israelites did eat and drink *before the Lord* on that day with *great gladness* of heart; we are expressly taught, that as has already been stated, the eating of the sacrifices was an act, at once, of the deepest devotion, and of the highest gladness. And if such was the joy of Israel, when all things were prepared by David for the building of the temple, still greater would be their joy when the structure was completed. We accordingly find, that on the latter occasion, after the feast of tabernacles had been kept with extraordinary gladness, Solomon sent the people away into their tents, glad and merry in heart, for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people. 2 Chron. vi. 10.

And have not we abundant cause to rejoice, that the foundation of the spiritual temple has been laid,—that He who is a priest upon his throne, has made full preparation for its completion, and that he is actually engaged in its erection. Even now we have fellowship

with Him and with his God and Father, as we feast upon the sacrifice in which Jehovah delighteth. But what will be our joy when the long progressive work shall be finished,—when it shall shine forth in the plenitude of moral beauty and grandeur,—when it shall appear as a fit habitation for God, and shall become the seat of his glory,—and when the marriage supper of the Lamb shall have come, and we shall have sat down with the general assembly and church of the first-born, and with an innumerable company of angels in the kingdom of God? With what interest and delight will we then eat and be satisfied, as we feast upon the hidden manna, the sacrifice of the true tabernacle, and the fruits of the tree of life which is in the midst of the paradise of God? In a word, all the sacrifices served in different views to exhibit the manifold bearings and the blissful results of the one sacrifice of Christ. The connexion between the priesthood and *all* kinds of sacrifice, and the reference that all of them had to the atonement of Jesus, may be learned from the consecration services of Aaron and his sons. When they were consecrated to the priestly office, as types of the Saviour, all kinds of sacrifices were offered. The sin-offering. Exodus, xxix. 13, 14,—the whole burnt-offering, verse 18—25,—the heave and the wave-offerings, verses 26, 27,—the peace-offerings, verse 28,—the drink-offering, verse 40, and the meat-offering, verse 41. In like manner, when the sanctuary was solemnly dedicated to God, each of the tribes of Israel offered unto God fine flour and oil for a meat-offering. Num. vii. 13, and incense to be burnt in his tabernacle, verse 14, and all

these were presented in sacrificial vessels,—they offered also a bullock, a ram, and a lamb for burnt-offerings, verse 15,—a kid of the goats for a sin-offering, and for a sacrifice of peace-offerings, oxen and rams, and he-goats and lambs, verse 17. Thus, by sacrifices of all sorts, typical of Christ, and of the blessings received by his death, were the people of Israel dedicated to God. Each tribe offered the same kind of offering, and in the same quantity; because every tribe was equally dependent on Heaven.

In connexion with this solemn dedication of the people, it deserves to be considered, that the oblation, or meat-offering, not only prefigured the oblation of the body of Christ; but was also significant of the persons of Christians, who through Him are separated to God, and offered to him as oblations of thanksgiving. Thus, Isaiah says: “They shall bring all your brethren for a meat-offering (*Mincha*) unto the Lord, out of all the Gentiles, as the children of Israel bring a meat-offering in a clean vessel into the house of the Lord.” Isaiah, lxvi. 20. And the fulfilment of this was begun, when the Apostle Paul was appointed to minister the Gospel of God to the Gentiles, that the offering up, or the oblation, of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Rom. xv. 16. It was promised to the Saviour, that his people should be freewill-offerings in the day of his power. Psalm, cx. 3. And the promise is fulfilled in their fervent devotedness to his praise, and their free obedience to his will. To him they consecrate their time, their talents, and their all. Whatsoever they do, in word or in deed, they do in his

name ; for their whole services are considered as the deeds of priests, inasmuch, as they are so many expressions of self-dedication to his glory.

In the various sacrifices of the ancient economy, we see the necessity of the death of Christ to take away sin. It is very unscriptural indeed, to suppose, that the resemblance between the Levitical rites, and the Christian atonement, arises merely from the death of Christ being compared to the ancient sacrifices by way of allusive accommodation. Such a notion withdraws the attention from the import of sacrifice, which was evidently designed to exhibit the hateful nature of sin, its dismal consequences, and the way of deliverance by means of substitution. The Saviour exhibited himself as the substance of the Mosaic institutes, when he said : “ All things must be fulfilled which were written in the law of Moses concerning me.” And that law is expressly called a shadow of good things to come, the body of which is Christ. And by the sacrifice of himself, he is said to have put or taken away sin.

When he is said to have taken away sin, the reference is to guilt in the sense of *obnoxiousness* to punishment, and not to the *desert* of punishment. The word sin is accordingly often employed to signify not only a sinful action, but also the guilt, that is, the liability of the offender to its proper desert, and likewise the punishment itself, as in Gen. iv. 7, and xix. 15 ; Psalm, xlix. 5 ; and to bear sin, means to suffer its punishment. Lev. vii. 18 ; xxii. 9 ; Isaiah, liii. 11, 12. When a man is pardoned, his sin is said to be taken away.

Isaiah, vi. 7, or put away. 2 Sam. xii. 13. Now, as it cannot be, that a deed which is done can be literally taken or put away, such expressions must respect the guilt, or the penalty legally attached to sin. Our translators have, accordingly, rendered the phrase to bear sin, *punishment* because of it, in Gen. iv. 7, and Ezekiel, xiv. 10. And he who knew no sin, is said to have been made sin, that is, a sin-offering for us. 2 Cor. v. 21; and we are told, that he shall come the second time without sin, which must mean, that he shall come without "sin-offering;" for when he first came, he was as free from moral pollution, as he will be at his second coming. Heb. ix. 23.

These modes of speech arose from the law which required, that the offender who brought an offering for his sin, should lay his hand on the head of the victim, as a token of his confession of guilt, and a symbol of the transference of the effects of that guilt to the innocent animal, which in consequence of this, was offered in his stead. If in any instance, the whole congregation had sinned ignorantly, and their offence came afterwards to be known to them, they were to offer a sacrifice, and the elders, as their representatives, were to lay their hands on the victim before the Lord. Lev. iv. 14, 15. And on the annual day of atonement, the high priest was to "lay both his hands on the head of the live goat, and to confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat;" which, along with the goat that was slain, formed but one type, being an expressive figure, at once, of the

death of Christ, and of the *effect* of that death as it regards the carrying of our sins away into oblivion, which the same animal could not have been. The suffering of the punishment of sin was represented by the killing of the goat of the sin-offering, whose blood was carried within the veil, in order to make reconciliation ; for the design of the sin-offerings was to bear the iniquities of the congregation, to make atonement for them before the Lord. Lev. xvi. 17, 33 ; x. 17. But the two goats are called but one sin-offering in verse 5. Accordingly, the ceremony of the imposition of hands, and the confession of sins, was omitted in the case of the goat that was slain ; because it was employed in the case of the goat that was sent away, the two being considered as one offering. Now, as the sins confessed over the head of an animal could not become the actual offences of such a victim, the whole meaning of the rite must have been, that as the penal effects of transgression were transferred to it, and suffered by it, as though it had been the sinner ; so the Saviour should have the effects of transgression transferred to him, and should thus be treated as though it were his own.

The sacrifices under the law were all of divine appointment, otherwise they could not have been proper sacrifices unto God at all, nor accepted of God as such ; but must have been acts of will-worship. And whatever qualifications Christ might have, yet unless he had been ordained to the work of redemption, his death could not properly have been accepted as an atonement for sin. Hence, God is said to have constituted him a

sin-offering, by reckoning sin to him by his own consent, as if it had been his own. This was signified, when at the door of the sanctuary, the sins of the offerer were confessed over the animal to be slain, which is called putting them upon it, and in consequence of which they were counted to the victim, as if it had been the sinner. Hence, the phrase rendered "the law of the sin-offering, literally means "the law of sin." Lev. vi. 25 ; and to make an animal a sin-offering, is expressed by making it sin. Lev. iv. 20 ; ix. 7 ; xiv. 19 ; xv. 15 ; Num. vi. 11, 16 ; viii. 11, 12. On this principle, the bullock appointed for a sin-offering, is called the bullock of sin. Exodus, xxix. 36 ; Lev. iv. 8, 20 ; and the goat to be sacrificed for sin, is called the goat of sin. Lev. iv. 29. Christ's being made a sin-offering, includes farther, his having the desert of sin inflicted on him. And this was signified by killing the animals on whom guilt had been typically laid before the Lord for an atonement. Lev. i. 4, 5. He suffered the desert of sin, as an expression of the divine displeasure against us, just as the sin-offering under the law typically bore the iniquities of the congregation when offered in their stead. Lev. x. 17 ; and hence, he is said to have made his soul *sin*, that is, an offering for sin. Isaiah, liii. 10 ; and to have been sent in the likeness of sinful flesh, and "for sin," that is, for a sin-offering. Rom. viii. 3. He was thus made sin, that we might be made the righteousness of God in Him. This does not mean, that we might be made holy, as God is holy ; for there is no reference to a transfusion of qualities ; but only to a legal transference of fruits and con-

sequences. "The righteousness of God" often means the divine plan of justification, or God's method of justifying sinners, which is opposed to all the false methods in which men seek to be justified. Rom. i. 17; iii. 21; x. 3; Phil. iii. 9. Now, his plan of justification is through the expiatory sacrifice of Christ; and therefore, to be made the righteousness of God in Him, is to be constituted righteous, or treated as such, according to the divine plan of justification, which is through, or on the ground of his propitiatory blood. Hence, the language of the Prophet: "By his knowledge, or rather by the knowledge of Him, shall my just servant justify many, for he shall bear their iniquities. Isaiah, liii. 11. He "was once offered to bear the sins of many," and by this sacrifice of himself he hath put away sin, or as the expression means, he hath effected a disannulling of its guilt. Heb. ix. 26. The night of ceremonial shadows has fled, and the mystery is now displayed. Counting the slow hours of that night, the ancient worshippers waited for the time when the Messiah should appear to purge away their transgressions. And how delightful, that now the vow of the Saviour has been fully performed. Psalm, lxxv. 1. Precious indeed, are the news of pardon to a criminal under sentence of death! In the hour of health and prosperity, and in the time of careless and thoughtless unconcern, the sinner may contrive to enjoy himself. But let the slumbering conscience once be awakened, and let it pourtray the guilt and the dismal result of transgression, and let death and eternity be placed in the vivid light of the record of Heaven, and then the

fearful apprehensions of the soul will pass the power of language to express. And O the relief obtained by that man, who feeling thus, is led to perceive the fullness and all-sufficiency of the atonement of Christ, and to bury his anxieties and his terror there ! The burden is removed from his shoulders, and while feelings of pungent sorrow and deep self-abasement are excited, as he looks to him whom his sins have pierced, there is at the same time produced the joy of salvation, and the confidence of hope. The heart is softened and subdued, and fired with gratitude and love, the pardoned sinner yields himself to God, as a living sacrifice.

SECTION VII.

OF THE LEVITICAL PURIFICATIONS.

FROM a very early period, water and its application to the body have been employed as symbols of purification from the guilt and the moral defilement of sin. Thus Jacob, when about to erect an altar to God, said to his household: "Be clean, and change your garments; and let us arise, and go up to Beth-el." Gen. xxxv. 1—3. The Israelites before they received the law were required to wash themselves; and when the covenant was ratified at Sinai, they were sprinkled with a mixture of water and blood. Exodus, xix. 10; xxiv. 8. The priests at their consecration were purified both by water and blood; and as often as they went about any part of the sanctuary service, they were to wash themselves with water. The Levites when devoted unto God were sprinkled with water of purifying; and the children of Israel at large, upon any uncleanness, were to wash with water, and in many cases with particular ceremonies. When for the purpose of symbolical or ceremonial purification the whole body was to be washed, it was always done, as decency required, by the person himself; but in all other cases, the rite was administered by another. Thus, as a proof of the former, the unclean person is commanded to

bathe *himself* in water. Lev. xv. 5, 6 ; Num. xix. 7, 8 ; and as a proof of the latter, Moses sprinkled the Levites with water. Num. viii. 7, 20, 21 ; and a clean person sprinkled the unclean with water mixed with the ashes of the red heifer. Num. xix. 18, 19.

Now, it must be obvious on the one hand, that external impurity and ceremonial uncleanness could not of themselves be offensive to God ; and on the other, that external purification could not of itself remove moral defilement. The design, therefore, of the legal lustrations must have been to signify, by appropriate signs, the evil nature of sin, and the means of deliverance from it. Sin is hence represented as uncleanness and pollution, that men from their feelings on the sight of what is loathsome and unclean, may be able to form some idea of the divine abhorrence of iniquity. And the sinner is represented as so loathsome and defiled in the sight of God, as to be excluded from his presence. Jehovah is of purer eyes than to behold evil, and he cannot look upon iniquity. Habakkuk, i. 13. Such laws in regard to purity of body inferred a holiness of a higher nature, and tended to produce impressions of the moral character of the great object of worship, and a deep sense of guilt and unworthiness. But while the fearful situation of sinners was thus strikingly exhibited, the purifications of the law served to prefigure that fountain which has graciously been opened for sin and uncleanness. Men were thus taught, that a Saviour was provided, through which the guilt and defilement of sin should be purged, and the sinner admitted with acceptance to the presence of God.

The union of blood and of water, and their separate

use in the same instances of cleansing, marked the connexion between the atonement of Christ, and purification from sin. Almost all things, for this reason, were purged with blood, and without shedding of blood there was no remission. But as blood, literally considered, rather defiles than cleanses, the naturally purifying element of water was frequently joined with it, as an emblem of the legal purification effected by it. The one thus signified the atonement which was made for guilt, and the other the purifying effect of the atonement in delivering from its penal consequences. Another reason for the addition of water to blood was, that it very fitly signified the intimate connexion between the atonement of Christ, and purification from the moral defilement of sin, through the agency of the Spirit of God. Jesus came by water and blood, as was signified, when from his pierced side there flowed forth blood and water. John, xix. 34 ; 1 John, v. 6.

In the purification of lepers, two birds were employed, the one of which was killed over the pure water of a spring, and the other after being dipt in the blood of the slain bird, was set at liberty. The former rite represented the death of Christ, and the latter, like the dismissal of the scape-goat, signified the removal of guilt by its means, or the effect of the atonement in taking away sin. Both these could not have been signified by a single bird ; and hence, two were employed to complete the figure. The living bird was to be dipped in the blood of the one that was slain, to signify the connexion between the atonement, and the removal of guilt. And to signify the application of its sacrificial virtue, the blood was to be sprinkled seven

times on the person to be purified ; and after this, he was to wash his clothes and his body in water. And having observed some other rites of cleansing, he was so far purified, as to be admissible to the camp, but not to the tabernacle. At the end of seven days after, having observed several rites of cleansing, he was on the eight day to offer certain sacrifices ; and the priest was to apply the blood of his trespass-offering to the tip of his right ear, the thumb of the right hand, and the great toe of his right foot. This last ceremony signified, that the whole man was defiled, and required to be cleansed.

But the purifying oil was also to be employed, as the blood had been, and some of it poured on the head of the unclean, and by these rites was the purification completed. These several acts of cleansing were required ; because the thing signified could not be adequately exhibited by one. The blood was the symbol of atonement and of pardon,—the water signified that legal purification which is thus obtained, and the oil fitly represented the healing influence of the Spirit of God. As the leprosy was not only an impurity, but a disease, it was proper that oil, as a symbol of healing, should be used, as well as the more direct symbols of purification. And sin is not only a pollution, but a moral malady, and as such, it is removed by the healing influence of the Holy Spirit.

Thus, the loathsome and infectious disease of leprosy was employed, as a fit emblem of the evil and contaminating nature of sin, which is the pollution and disgrace of our nature ; and the exclusion of the leper from the tabernacle and the camp, served as a figure of

the miserable condition of sinners, as debarred in consequence of sin from fellowship with God, and as doomed to a state of condemnation and of outer darkness. But on the other hand, the purification of him who was thus excluded, and his subsequent access to the sanctuary, was an emblem of the free access which believers have through Christ, and by one Spirit unto the Father. Ephes. ii. 13, 18 ; iii. 12. How necessary the prayer : " Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow." Psalm, li. 7. In this prayer, the Psalmist alludes to the institution regarding the cleansing of the leper ; and perhaps, also, to the more general institution for purification by the ashes of the red heifer. And as the law had provided no means of cleansing from the crimes of which he had been guilty, he cannot intend these institutions themselves ; but the great thing signified by them, namely, the blood of Christ. His prayer, therefore, serves to explain the typical import of those legal appointments. The cry prescribed for the leper, *unclean, unclean*, is the proper language of sinners. And the repetition of sacrifices and washings in cleansing the former, while it marked their imperfection, also served to inculcate the necessity of the believer's continual reference to the one great sacrifice of Christ, and to the influence of his Spirit, while the work of his spiritual cleansing is advancing in the present life.

The purification effected by the ashes of the red heifer was virtually by blood, as well as by water. For the heifer was first slain, and its blood poured out, and afterwards the blood, as well as the flesh, was burnt

and reduced to ashes. This victim was not offered to God at the altar, and of course, was not cut into parts ; because the design of the sacrifice was, that by means of its ashes, when mingled with water, the unclean should be purified ; but the blood was sprinkled towards the sanctuary seven times ; so that the life was considered as presented unto God. Num. xix. 1—10. There was much kindness discovered in this institution ; because the ashes being preserved for the purpose of purification, they were always ready to be mixed with water and sprinkled upon the unclean. For when we think of the many occasions and ways of legal defilement which rose out of the law, not a few of which were quite unavoidable ; we must see, that had there not been some such appointment as this, the worship of God could not long have continued without interruption. Num. xix. 11—22. And can we fail to see in this an emblem of the perpetual efficacy of the atonement of Christ,—of the constant and free access which believers have to the fountain opened for sin and uncleanness,—and of the need they have of still coming to it for the pardon of their daily transgressions,—and that the pollution which attaches to their most holy services may be purged away ?

The ashes of the heifer were principally designed for such as were defiled by the dead. But why was uncleanness connected with this, since so far from being a crime, it was in many cases, an act of necessity and of humanity, to perform certain offices in regard to the dead ? The design of this part of the law, was to remind the people, that death entered the world by sin, and was an effect and a token of the curse which has

followed it ; and thus to teach them, that every thing connected with sin is unclean in the sight of God. Hence, sinful actions are called “dead works ;” because they merit death, and because they are in their nature unclean and polluting. Heb. vi. 1. The same principle serves to explain the other occasions of ceremonial defilement, and the means of ceremonial cleansing. Impurity of heart was well represented by a pollution of the flesh ; and the washing of the body was a very proper emblem of the purification of the soul. Hence, in all those circumstances, which in the general estimation of mankind have an appearance of natural impurity, the ritual declared the Israelites unclean, and forbade them to appear before God till they were purified. This served to mark the holiness of God, and to exert a moral influence on the mind. It, in particular, taught to connect religion with the most common occurrences of life.

Thus, there were diverse washings, or baptisms, under the law, all of which pointed forward to the one purification, which is effected through the work of the Redeemer, and of which the institution of Christian baptism is a sign. Ephes. iv. 5. “If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified unto the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge our conscience from dead works, to serve the living and true God ?” Heb. ix. 13, 14. Who can question the infinitely superior efficacy of the blood of the Redeemer, when he thinks of the dignity of his person, and of the glory of his character ? The Leviti-

cal sacrifices, in virtue of the divine appointment, purified the flesh from outward and ceremonial uncleanness, and fitted the Israelites for approaching to God in the character of their King and their Lord ; but in the sacrifice of Christ, there is an intrinsic value distinct from the divine appointment, though certainly the ground of it ; and this renders it perfectly efficacious to purge the conscience itself from moral transgression, and to procure for the sinner freedom of access to God, in the exalted character of the ruler and the judge of all. How precious that sacrifice through which every one who is defiled may immediately be cleansed, and through which the believer in Christ has access, with confidence into the holiest of all !

The promises of God include complete purification from guilt and from moral pollution. "I will sprinkle," says he, "clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." Ezekiel, xxxvi. 25, 26. "If I wash thee not," says Christ, "thou hast no part with me." John, xiii. 8. He gave himself for the Church, that he might sanctify and cleanse it with the washing of water by the word ; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish." Ephes. v. 25—27. The nature of this purification is taught us in his words to Nicodemus : Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. By our first birth we were introduced into the present world in a state of moral impurity ; and by that change

of mind, which is signified by our being born again, we are introduced into the kingdom of Heaven. And this change consists in our being purged from moral pollution by the regenerating and purifying influence of the Spirit of God, which is signified by the emblem of water.

We are saved by the washing of regeneration, and renewing of the Holy Ghost ; which God of his mercy sheds on us abundantly through Jesus Christ our Saviour. Titus, iii. 5, 6. We are called to come into the holiest of all with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, as the body is washed with pure water. Heb. x. 22. The sprinkling of blood under the law, was a sign of the application to the person or persons sprinkled, of the benefits of the sacrifice. And as, when a sinner believes the Gospel of Christ, the benefits of his blood are applied to him ; so the blood is said to be sprinkled on him ; and hence, it is called the blood of sprinkling. Heb. xii. 24. Thus, believers are said to be chosen, or separated from the world, through the sprinkling of the blood of Jesus Christ ; when their state is changed through forgiveness ; and through sanctification of the Spirit unto obedience, when their character is changed by regeneration.

This leads us to make a few remarks on the different views which the Scriptures have given of the import of sanctification. To sanctify, signifies, to separate from one use to be employed for another. Its nature depends upon its subjects and its ends. The separation of persons and things in Israel, was significant of that legal and moral separation which is necessary to the safety,

the purification, and the happiness of man, as a rational and accountable, but a sinful, condemned, and polluted being.

Sin is often represented as a pollution, and to sanctify is to cleanse from this defilement. But the pollution of sin is twofold, moral and legal. The former is the filthiness of evil dispositions in the mind, and of evil practices in the life; or in other words, it is the spiritual disease of depravity of heart. The latter is that unfitness for appearing before God, which arises from a state of guilt and condemnation; and is, therefore, a legal disqualification for fellowship with our offended King. It follows, then, that there must be a twofold sanctification, sacrificial and moral. The former of these is the effect of an atonement for guilt; and hence, that which expiates sin, is said to purify. Thus we read, that Jesus "by himself purged our sins, and then sat down on the right hand of the majesty on high." Heb. i. 3. This purification was effected by Christ, when he made his soul an offering for sin; it was completely finished before he took his seat on the right hand of God, and he accomplished it *by himself*; and it must, therefore, have been effected by his making atonement for sin. Accordingly, the same thing is expressed, when we are said to be "sanctified through the offering of the body of Jesus Christ once for all;" and when we are told, that Jesus, in order "to sanctify the people with his own blood, suffered without the gate." Heb. xiii. 12. Such expressions cannot refer to moral cleansing or sanctification, which is a change produced upon persons actually existing; for it was a single work, and was perfected by the shedding of his

blood, and in behalf of multitudes who were not in being. Hence, the blood which made the atonement, is denominated in the version of the Seventy, the blood of cleansing, or of sanctification, as the word signifies; and the word which signifies to cleanse, is used to express the act of making atonement by offering a sacrifice for sin. Exodus, xxix. 36, 37. Moses took the blood of the sin-offering by which Aaron and his sons were consecrated, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. Lev. viii. 15. In the New Testament and Septuagint, the words which signify to cleanse, to sanctify, and to propitiate, or reconcile, are used as synonymous terms. And in the latter, they are used to describe the same actions in the services of the high priest on the great day of atonement. Lev. xvi. 11, 16, 18, 20. To sanctify, in a sacrificial sense, is therefore, to expiate sin by an atoning sacrifice; and this was effected by Christ, when he offered himself without spot unto God.

But the expression in question, is also used to denote the *effect* of the expiation thus made, in actually cleansing the people from the guilt of their sins. On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. Lev. xvi. 30. The blood of bulls and of goats, and the ashes of the sacrificed heifer, sprinkling, that is, *actually applied* to the unclean, sanctified to the purifying of the flesh;” and in like manner, the blood of Christ, *when applied* to the sinner, as it is, when he believes the Gospel, purges the conscience from dead works, and gives free access into the spiritual

sanctuary, there to serve the living God in all acts of his worship. The conscience is thus purified by the forgiveness of sin ; because by this means, the fear which has torment is dispelled,—the legal disqualification for approaching unto God in his house is completely taken away, and the soul has freedom and confidence in drawing near to him as a Father and a friend.

This purification takes place when the sinner is justified through faith in the atonement, and is thus cleansed from guilt. A distinction is preserved in Scripture; between the work finished by Christ, when he made his soul an offering for sin, and the actual application of his blood to the sinner. By one offering, he hath perfected for ever, in the sense of completing the atonement, them that are sanctified, that is, all who are separated to God by its actual application to them, so as to have their hearts purified from an evil, or an accusing conscience ; for the Apostle is speaking of the existing Church of Christ. It is of great importance, to distinguish between the procuring cause, or the inestimable price of redemption, and actual redemption itself. It is to the former that the Scriptures refer, when they speak of a perfect purgation of guilt, as effected by the sacrifice of Christ ; and it is the latter that is meant, when they speak of the conscience being purged by his blood. Hence, redemption is expressed by the forgiveness of sin. Ephes. i. 7 ; Col. i. 14. And this purgation of the conscience supposes, both the actual existence of its subjects, and their faith in the purifying blood of the Redeemer.

Such is sanctification in a legal or sacrificial sense.

Its leading features are, deliverance from guilt, the grant of a right or privilege of access into the sanctuary of God, and dedication to his service as separated characters or members of a holy priesthood. It includes, of course, the blessing of justification. This is a state without degrees, and we are fully brought into it at once. It cannot in itself, however, furnish the degrees of our happiness ; for these must be regulated by the degree of our positive likeness to the moral character of God. Though brought into this state of acceptance independently of deeds of law, yet in the very nature of things, the degrees of our future positive enjoyment, will be appointed according to our works of faith and our labours of love.

There is an essential difference between sacrificial and moral sanctification. The one respects our state, and the other our character. By the former, we are freed from guilt or liability to wrath ; by the latter, we are cleansed from all filthiness of the flesh and the spirit, and are made to advance in holiness through the fear of God. 2 Cor. vii. 1. This is the will of God, even our sanctification. 1 Thes. iv. 3. “ And the very God of peace,” says the Apostle, “ sanctify you wholly, and I pray God, your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ.” 1 Thes. v. 2. 3. “ Sanctify them through thy truth ; thy word is truth.” John, xvii. 17. Christians are said to be chosen through sanctification of the spirit and belief of the truth. 2 Thes. ii. 13. They are thus separated from the world lying in wickedness, by a holy influence on the heart, which produces a marked difference between their character and that of the ungodly.

This work, however, admits of as many degrees in this life, as there are degrees of knowledge, and faith, and love, among the children of God. It is perfect in none of them ; for all of them are exhorted to grow in grace, and in the knowledge of our Lord Jesus Christ. Herein is my Father glorified, says Christ, that ye bear much fruit. And every fruitful branch is pruned by the husbandman, that it may bring forth more fruit. John, xv. 2, 8. Even those who excelled in brotherly love, were exhorted to increase and abound in it, yet more and more. 1 Thess. iv. 9, 10, The progressive nature of the moral renovation of the mind, is so necessary to the consistency of the plan of mercy, that it seems passing strange, that it should ever have been denied.

SECTION VIII.

OF THE LEVITICAL FESTIVALS.

THE religious services of Israel were to be performed at the place where the divine presence was manifested. But as after the settlement of the tribes in Canaan, the people could not all assemble at the tabernacle every Sabbath day, nor even every new moon, three great festivals were instituted, and all the males were enjoined to present themselves before the Lord on those public occasions. The festivals were the Passover, the feast of Pentecost, and the feast of Tabernacles.

The feast of the *Passover* commemorated the deliverance of the first-born of the Israelites, when those of the Egyptians were destroyed. The difference made between the former and the latter was of pure favour, and connected with the slaying of the paschal lamb, and the sprinkling of its blood. This lamb, like the other sacrifices, was a figure of Christ, who is "the Lamb of God," and who, as "our passover, has been sacrificed for us." John, i. 29 ; 1 Cor. v. 7. As in the former case, the blood of the lamb was not only shed, but sprinkled on the lintel and door posts of the houses of Israel, in order to its being their protection ; so in like manner, the blood of Christ must be sprinkled, as it were, upon, or in other words, applied to our souls,

in order to its being our protection from the wrath to come. And as the paschal lamb was to be feasted upon by the Israelites ; so the *use* to be made of the sacrifice of Christ, is frequently signified by feasting upon it, as the cause of our peace and satisfaction of soul, in the view of the divine judgment. The injunction to eat of the typical sacrifice was, on the principle which has already been stated, a token, that through it the blessing of deliverance to the first-born should certainly be bestowed, as the observance of the rite afterwards was a commemoration of its actual bestowment. And thus the institution was a striking figure of the redemption which has now been effected by the sacrifice of Christ.

The day after the Passover was to be observed as a Sabbath, and on the morrow after that Sabbath, a sheaf, or rather an omer, of the first-fruits of the barley harvest was to be presented to the Lord by being waved before him. Lev. xxiii. 9—11. By waving it before him, Jehovah was acknowledged as the God of providence ; and the people by presenting the first-fruits, acknowledged that their title to the produce of the land rested on the gift of God. This was symbolical of the resurrection of Jesus, as the first-fruits of the dead, and also of an abundant spiritual harvest consecrated to God by him. 1 Cor. xv. 20, 23 ; Luke, x. 2. Now, “ Christ our passover was sacrificed for us ” on the day before the Jewish weekly Sabbath ; so that on that occasion, the ordinary and paschal Sabbaths met on one day ; and hence, it is called “ an high day.” John, xix. 31. And as he rose from the dead on the first day of the week, he of course, rose as the great antitype on the

very day on which the literal first-fruits must have been offered according to the law.

No figure of a resurrection is more striking than the revival of grain, which has been buried for a season in the earth. And as the offering of the first-fruits consecrated the whole of the harvest ; so Jesus, by dedicating himself to God, became the earnest of the sanctity of an innumerable multitude of his brethren, who shall in due time be separated to God.

The Israelites were strictly commanded to put away all leaven from their houses, during the paschal solemnity, as a figure of that purity in principle and practice which it becomes the professors of religion to maintain, both individually and collectively. Exodus, xii. 15—19 ; 1 Cor. v. 6—8. And thus was constantly kept in view the sanctifying design of sacred institutions. On every one of them is written : “ Holiness to the Lord.”

The feast of *Pentecost* derived its name, from its being observed on the *fiftieth* day from the offering of the first-fruits, on the morrow after the paschal Sabbath. Seven weeks were to be counted from that day ; and hence, it was denominated the feast of weeks. Dent. xvi. 10 ; Lev. xxiii. 15—21. It was originally instituted to be an expression of gratitude to God for their harvest, and very properly followed the observance of the Passover, in which was commemorated the deliverance from Egypt ; for if the former was kept in a proper manner, the mind would readily enter into the spirit of “ the feast of harvest,” as that of Pentecost was called. Exodus, xxiii. 16. The harvest

commenced on the day after the paschal Sabbath, when the first-fruits were offered unto God ; and on the fiftieth day from that; there was to be an holy convocation of the people ; and they were then to make another acknowledgement “out of their habitations ;” and not barley from the *field*, as in the former case, in fine flour made into two loaves of bread, and leavened as for *food*, not for sacrifice. Lev. xxiii. 15—17. These being the produce of the harvest, now *fully prepared for use*, were also called the first-fruits unto the Lord.

The whole of this service was a figure “of things to come.” On the morrow after the paschal Sabbath, Jesus rose from the dead, as the antitype of the first-fruits offered on that day. And as the Israelites were not to taste of the produce of the year till those first-fruits had been offered ; so it was not till Christ had ascended to the Father, and had performed in Heaven what the scheme of redemption required, in consequence of which the Holy Spirit was sent forth, that the spiritual harvest was fully prepared for use. But on the day of Pentecost, when according to the law, the people of Israel were again assembled to present the two loaves now to be used by them as food, the Holy Spirit was given, and “the bread of life ;” or the spiritual food of the Church of God being thus fully prepared, the publication of the Gospel began. Then did the promised branch of the Lord appear beautiful and glorious, and the fruits of the earth, or the produce of the land, was excellent and comely for the saved of the house of Israel. Isaiah, iv. 2. The produce of the land of Canaan was a figure of the spiritual blessings of the heavenly country ; the first-fruits of which are

enjoyed even here. And in partaking of them, the redeemed joy before God, according to the joy in harvest. Isaiah, ix. 3.

It appears, then, that the first-fruits which were presented to God at the feast of Pentecost, prefigured the spiritual provision which Jesus has made for the souls of men, as exhibited and given by the Spirit of God. His work is to take of the things of Christ, and to show them to the soul in their true import and glory, and to incline the heart to embrace them. John, xvi. 14, 15. And what he did on the day of Pentecost, was but the first-fruits of more enlarged communications. Accordingly, the Prophet, in connexion with the promise of the plentiful effusion of the Spirit, says: "The floors shall be full of wheat, and the fats shall overflow with wine and oil." Joel, ii. 24, 28, 29; Acts, ii. 17—19. It was on the day of Pentecost that the truth of the feast of first-fruits appeared, when the disciples rejoiced in the resurrection and ascension of Jesus, who in that day caused them to partake of that rest and joy into which he entered in the celestial Canaan. Possession had been taken by him of that good land in their behalf; and of its fruits they began to taste, when he poured on them of that oil of gladness with which he himself was anointed. And thus was obtained, that happiness which is prophetically described in language borrowed from the fertility and glory of the land of Canaan. Jer. xxxi. 12, 13; Zech. ix. 17.

The feast of *Tabernacles* was appointed, as a memorial of the Israelites dwelling in tents in the wilderness, and of the goodness of God in at last settling them

in the land of promise. The people were commanded to construct booths, and to dwell in them for seven days. Lev. xxxiii. 41—44. They were there to contrast their comfortable and happy condition in the land of Canaan, when their enemies were all subdued, and where they dwelt in “great and goodly cities;” and where the fruits of the earth were enjoyed in the richest abundance and variety, with their former condition, when they had no fixed habitation, and when they wandered in a land that had never been tilled or sown. To make the contrast more striking, the feast was to be held in the end of the year, when they had gathered in all their labours out of the field, and had finished their vintage; and hence, it was called “the feast of ingathering.” Exodus, xxiii. 16. The circumstance of their dwelling for a season in booths, would also enable them the better to perceive this contrast, and would tend to fill their hearts with joy, and to inspire them with gratitude to their kind benefactor. Hence, the feast of Tabernacles was eminently a season of gladness. Deut. xvi. 14. And this is one reason why New Testament worship is signified by the keeping of this festival. Zech. xiv. 16, 18. It marks the joyful nature of Christian worship; and proceeds on the principle, that the redeemed on earth form but one family with those in Heaven, and that the services of the former are a preparation for the glory of the latter.

This festival prefigured the happiness and joy of the redeemed in the celestial Canaan, when their warfare shall have ceased, and their wanderings in the wilderness shall have ended, and when the precious fruits of that delightful land shall be enjoyed. Then they

“shall remember all the way in which they have been led,” and shall contrast their exalted blessedness in the “city of habitation,” with the inconveniences and trials of the wilderness. They shall be “glad according to the days in which they have been afflicted, and the years wherein they have seen evil.” The recollection of the length and roughness of the way will sweeten the comfort of this final home,—the conflicts and dangers through which they have passed will endear to them the peaceful sanctuary of God,—and the labours and hardships, the marches and countermarches, and the alternate failures and successes attendant on a scene of perpetual contest, will swell the shout of victory and triumph, when “through him that loved them, they are made more than conquerors.” Yes, the recollection of the thorns and briars, the serpents and the snares, the barrenness and the bitter waters of the wilderness will add exuberance and sweetness, beauty and glory, to the “land flowing with milk and with honey,” and to the goodly and the holy mountain, where there shall be nothing to defile or to destroy.

The appointment of the feast of Tabernacles was requisite to Israel, as a means of preserving them from forgetting the divine goodness; but no such means shall be necessary in Heaven; for there the redeemed shall be perfected in holiness. In thinking of this subject, therefore, we must fix our minds on the constant remembrance, which “the nations of the saved” shall have of the goodness of God to them while sojourning in the present world, and on the influence that this will have on their final enjoyment.

There was a connexion between the feast of Taber-

nacles, and the great day of atonement. On the tenth day of the seventh month, was the annual and most solemn fast of the Israelites ; and on that day, the high priest “ made an atonement for the holy sanctuary, and for the tabernacle of the congregation, and for the altar, and also for the priests, and for all the people of the congregation.” Lev. xvi. 33. And then on the fifteenth day of the same month, came the joyful feast of Tabernacles. The origin of all true joy is thus strikingly exhibited. “ We joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” Rom. v. 11. And the connexion between genuine contrition and true Christian joy was also thus marked. The former is quite compatible with the latter ; for joy through the atonement supposes a deep sense of guilt and of demerit, and indeed, will be proportioned to it. The purification of the sanctuary, previous to the feast of Tabernacles, was a token that the thing signified should be enjoyed in the celestial temple. And accordingly, we enter the sanctuary of God, in consequence of its having been consecrated for our habitation through our priestly forerunner, and through him we shall there enjoy that exalted bliss of which the festivity of this, the concluding feast of the Israelites, was but a faint emblem. In the meantime, in so far as we enter into the spirit of the heavenly worshippers, we have even on earth an earnest of the bliss which shall then be fully enjoyed : And hence, as we have seen, New Testament worship in general, is signified by the keeping of the feast in question. What is religion here but an anticipation of Heaven ; and what is Heaven but the perfection of that which is begun on earth ?

Thus, the Passover represented the redemption obtained by the blood of Christ,—the feast of Pentecost represented the application of that redemption by the Holy Spirit; and the feast of Tabernacles, represented the full enjoyment of its blessings in the heavenly country.

The new moon, or the first day of the month, was dedicated by divine direction to a religious festive purpose. Num. xxviii. 11—15. And the appearance of the first moon of the civil year was hailed with a peculiar festival, denominated “the feast of trumpets.” Num. xxix. 1. These festivals were appointed to be observed on those occasions, in order to preserve the conviction, that Jehovah alone was the creator, preserver and ruler of the sun and the moon, and of all things whatsoever. As in the fourth commandment, the remembrance of the works of creation was united with the work of redemption from Egypt; so by the distinct sacrifices which were required at the new moon, and at the commencement of every new year, his character as the God of creation and providence, was united with his character as a Saviour from guilt and from misery. It is not the design of the revelation of mercy through Christ, to turn the mind away from the visible works of the Almighty, or to cloud his glory as the Creator and preserver of all. Its object is, to restore us to the love and service of the God of creation, by unfolding to us his character as the God of all grace. At last, creation, providence and redemption will appear as one great system in which the two former have all along been subservient to the latter. And of this

truth, the festive observances at the new moons were a figure, and hence, they are called a shadow of things to come; the body of which is Christ. Col. ii. 16, 17. It is in him that the glories of the creator are blended with the glories of divine love, mercy and grace. To a sinner, the glory of the Creator is a fearful display of the power of the offended judge, and to him, if aware of his condition, it can yield no joy; but must rather be an object of terror. Whereas, when the conscience has found peace in the atonement, it is truly delightful to dwell upon the grandeur displayed in the works of the Almighty. And of this joy, the blowing of the trumpets on the occasion in question, was a very proper expression; for the use of trumpets appears to have been designed as an expression of gladness, as well as a means of public annunciation.

The weekly Sabbath was observed as a festival; for on that day, there was to be an holy convocation, the ordinary sacrifices were to be doubled, and the shew bread was to be renewed. Lev. xxiii. 3; Num. xxviii. 9. 10; Lev. xxiv. 5—9. And this union of sacrificial rites and services symbolical of the spiritual feast which is provided through Him who is the bread of life, with the observance of the appointed memorial of the creation of the world, is a proof that the celebration of the creative glories and the saving wonders of Jehovah in harmonious union, will be the delightful employ of the redeemed, in the enjoyment of that “rest which remaineth for the people of God.” Heb. iv, 9. *a* At the different festivals, special Sabbaths were to be observed,

a See View of the Adamic and Christian Dispensations, Part II. Sec. XII. and XIII.

and every seventh year was to be given as a Sabbath to the land. Ex. xxiii. 10, 11. And after every seventh Sabbatical year, was the year of Jubilee. Lev. xxv. 8—17. These were additional emblems of the heavenly rest. And they are the Sabbaths which the Apostle numbers among the institutions which were shadows of things to come. Along with the festivals at which they were observed, and together with such appointments as the consecration of the first-fruits and of the first-born; they constituted what are called “the statutes of the Lord.” They reminded the people, that both they and the land, with the whole of its produce, were the property of God, and they were shadows of the great convocation of the general assembly and church of the first-born, in the hallowed temple of the heavenly Canaan. And hence, the delight of the Psalmist in those institutions; for the statutes of the Lord were “his songs in the house of his pilgrimage.” Psalm, cxix. 54.

The Jubilee was the last in the series of the periodical rests which were appointed to Israel. The land was to enjoy perfect repose, and only that which grew of itself was to be eaten. Debts were then remitted, slaves were emancipated, and mortgaged inheritances were restored. It commenced on the tenth day of our October, the great day of atonement, that the connexion between sacrifice for sin and the communication of its blessings might be solemnly marked. It was ushered in by the joyful sound of trumpets, though that day was observed as an annual fast: A proof that the joys of salvation are by no means incompatible with sorrow for sin; nor the confidence of faith at all incompatible

with the deepest humility. It was a striking emblem of the proclamation of the Gospel, by which the debtor to divine justice is forgiven ; the slave regains a glorious liberty, and the mortgaged sinner is raised to an incorruptible inheritance. The proclamation of the divine acceptance of the sacrifice of Christ, after his ascension to the holiest of all as the true high priest, was the signal of a happy Jubilee to mankind ; for through it all the blessings of mercy and of grace are bestowed.

The convocations of the Israelites at the solemn festivals, served to unite them more closely in the bands of brotherly affection ; while they prefigured the gathering together of the general assembly and church of the first-born in the heavenly Jerusalem. The day would be longed for, when from the most distant parts of the land they should travel in joyful companies to do homage to their God, in the assembly of their brethren. Psalm, lxxxiv. 5, 6, and cxxii. 1—5, 8. And the hope of believers now is, that they shall soon mingle with the general assembly and church of the first-born in the celestial sanctuary. Already we are come to that hallowed body ; but infinitely greater will our joy be, when we shall enter the sacred temple in person, and when all the redeemed shall be gathered together there, never more to separate !

By thus fixing the mind on the general ideas which the Levitical system undoubtedly suggests, and by following out those ideas themselves in their many bearings and connexions, we shall find, that by means of these sensible images our understanding is aided,

and our faith is confirmed. But if we fritter down this stately and well compacted structure, and put our imagination on the stretch to find a resemblance between every pin of the tabernacle, and every minute part of its services, and some particular fact in the history of redemption, or some distinct truth in the scheme of the Gospel, our edification will be marred. In the latter case, the mind is so much occupied with minute investigations of the letter, that the spirit is forgotten ; whereas in the other, the parable is used only as a guide to its *moral*, and as a means of illustrating its bearings and impressing a sense of them more deeply on the heart.

CHAPTER IV.

A GENERAL VIEW OF THE LAWS AND ADMINISTRATION OF THE CHRISTIAN ECONOMY.

SECTION I.

OF THE LAWS OF THE CHRISTIAN ECONOMY.

THE economy of which Christ is the head, is denominated "The kingdom of Heaven," and, which signifies the same thing, "the kingdom of God." This appellation most frequently signifies, the reign or government of Heaven, and is given it, because it is the reign of the Messiah, God in our nature. It decidedly evinces, that the Christian dispensation includes a system of moral government, as well as of sovereign goodness: For it is expressive of the exercise of rule, and distinctly supposes, that the design of the Gospel is not merely to deliver men from the curse of the law; but also and chiefly to save them from sin itself, by establishing in their hearts the dominion of truth and of righteousness. On no other principle could the phrase, "the kingdom of Heaven," be the appropriate designation of the economy in question.

This appellation represents the mediator as ruling by means of laws. As the redemption of Israel was followed by the giving of the law ; so the redemption effected by Christ, was accompanied or followed by a revelation of laws adapted to the Christian economy. And this revelation includes all those moral precepts which necessarily arise from the relation between God and his creatures.

When Christians are said to be freed from the law, the reference is either to their being freed from the Mosaic law, or from the condemning sentence of the law in general, and from the law itself, *as the condition* of life. The latter of these is included in the former ; for we have seen, that the Mosaic economy, considered in one view, exhibited the nature of the law as the condition of life, and had for its most prominent feature, the sentence “ of death and condemnation.” And what, then, more natural than to express our deliverance from the curse and from the law, as the condition of life, or as the procuring cause of justification, by declaring us free from the yoke of that system ? But as the Mosaic economy included not only what was peculiar to Israel ; but also that law which is common to all men, the deliverance in question is also expressed by our being declared free from the law in general. So far as sinners are concerned, the condemning sentence of the law is its most prominent feature ; and therefore, that sentence is sometimes itself denominated the law, in opposition to that grace which provides for the exercise of pardon. Thus, addressing believers, the Apostle says : “ Sin shall not have dominion over you ; for ye are not under the law, but under grace.” Rom. vi. 14. As sin derives

its power to inflict death, from the law, which is hence said to be "the strength of sin," either it or the law may be said to inflict the penalty ; and therefore, either it or the law, or both of them together, may be said to have dominion over an unpardoned sinner, in the sense of having a right to punish him. In this view, the law as a system under which sinners are dealt with according to their own deserts, and are therefore doomed to punishment, is opposed to the system of grace under which provision is made for the extension of pardoning mercy to transgressors, which the law, as such, cannot make.

But we have also seen that, considered in another view, the law of Moses was given as a rule for the guidance of the Israelites, as a people redeemed and separated to God. And in this view it embraced those moral injunctions which necessarily arise from the relation between God and his creatures, as well as peculiar and typical appointments. And these moral precepts, together with the spirit, though not the letter, of the other commandments, are embodied in the Christian law. And the peculiar appointments of the Christian economy hold a similar relation to the Church of Christ, that the peculiar appointments of the former dispensation held in relation to the people of Israel.

It is necessary to consider the law of Moses as consisting of two great parts, the one comprehending things of a temporary nature, and the other things which were immutable. To the former, we must refer the typical characters, rites and institutions of the Mosaic economy. These being but shadows of future and better things, are abolished ; because the substance

is come. The Jewish constitution was only preparatory to the introduction of another economy, which is perfect in its nature, and endless in duration. The former, therefore, was removed when the latter was established ; just as when a building is finished, the scaffolding which was used in its erection is removed as no longer necessary, or as even cumbersome. This change was foretold in Haggai, ii. 6 ; for the prophecy, as explained by the Apostle, “signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.” Heb. xii. 26, 27. Now, the expression, “things that are made,” is applied to the Jewish tabernacle, and such like typical things, which were of human workmanship, and of a fading changeable nature. Heb. ix. 11. And these are the things which have been shaken and removed by the coming of Christ. But there are things which remain, and which cannot be shaken ; and these include all those things which are spiritual and moral in their nature.

It is true, that Jewish believers continued to observe the Mosaic law, even after the accomplishment of the work of Christ ; but this was on the following accounts. First : Because the Mosaic economy included a municipal law for the Jewish state, which rendered it expedient to continue its observance in Judea till the polity of the nation was destroyed. Secondly : Because, even considered in another view, it seemed meet to God to exercise forbearance, and to wean the Jews from their ancient institutions in a gradual manner. He therefore allowed them to observe the rites of the law wherever they might reside, as far as this was

practicable, provided it were not done with a view to their justification before him. Rom. xiv. 1—14. But no such permission was given to Gentile believers; because no such reasons could be given for it. But yet the most strict injunctions were given to them in relation to moral conduct, and in language taken too from the ancient Scriptures.

We accordingly find that the Saviour, instead of representing himself as teaching something altogether new in its obligation, enforces obedience to the two great commandments, that enjoin the love of God and of our neighbour, by saying, that on these two hang all the law and the prophets. He thus obviously teaches, that the moral injunctions of the Old Testament continue to be binding; for it is of the commandments of God that he is speaking, and he is distinguishing between ritual and moral precepts. This is clear from the approbation he expresses of the language of the scribe, who said, that to love God and our neighbour, as the law required, was more than all whole burnt-offerings and sacrifices. Mark, xii. 32—34.

He proceeds on the same principle, when after enjoining the rule of equity, that we do to others as we would that they should do to us, he enforces it by saying: "For this is the law and the prophets." Matth. vii. 12. His meaning obviously is, that this is the sum of the rule of moral righteousness in as far as it regards our neighbour. Indeed there is hardly a moral precept in the New Testament that is not taken from the Old. Our Lord and his Apostles never discover the least hesitation in applying to the writings of Moses and the Prophets on the subject of morality;

but on the contrary, proceed on the principle, that they are a proper standard of appeal. Matth. xxii. 7 ; xv. 3—6, and xix. 18, 19 ; Rom. vii. 7 ; xii. 19, 20 ; 2 Cor. vi. 16—18 ; 1 Cor. xiv. 34 ; 1 Tim. ii. 12, 15 ; Heb. xii. 5, 6 ; xiii. 5 ; 1 Peter, i. 16 ; iii. 9—12, 14, 15. And often in forbidding particular offences, and enjoining particular duties, the very form of the commandments is employed. Rom. xiii. 9 ; James, ii. 8 ; Ephes. vi. 1—3 ; Gal. v. 13—15. And where the very words of the commandments are not employed, there is an obvious reference to them. 1 Cor. x. 7, 8, 14 ; Col. iii. 5, 6 ; Ephes. iv. 17—19, 28.

It is clear, then, that he did not come “to destroy,” or to subvert “the law, or the prophets, but to fulfil ;” or fully to explain, and powerfully to enforce their moral injunctions. Matth. v. 16, 17. We accordingly find, that the Apostle after speaking of his freedom from the law of Moses, exonerates himself from the charge of supposing, that on that account he was without law to God in every sense, by declaring that he was under the law to Christ. 2 Cor. ix. 20, 21. Now this implies, that in the Christian economy, the authority of God, as originally interposed, is distinctly recognised ; for nothing less can be included in the declaration, that in being “under the law to Christ,” we are under it to God.

It is to no purpose to object, that the ten commandments do not contain the whole of moral duty ; for granting this, it surely does not follow, that they are not binding as far as they do contain it. Though the moral commandments of the Old Testament, (whether all reducible to the decalogue or not,) considered as

connected with the Jewish economy, are not enforced on Christians by the authority of that dispensation; they are nevertheless binding by the original interposition of the authority of God, who enjoined the substance of them before that dispensation was established, and by the authority of Christ who has, as it were, adopted them into the code of laws which he has established in his kingdom. We accordingly find, that when referring, as we have seen, to the moral precepts of Moses and the prophets, he says: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matth. v. 19. Now, by the kingdom of Heaven, he obviously means that kingdom which he had come to establish; and he has, of course, ratified, as it were, the commandments in question, as an important part of its laws. Matth. v. 17—19. "This is my beloved Son," said God, "in whom I am well pleased, hear ye him." Matth. xvii. 5. Hence, we read of the law of Christ. Gal. vi. 2. Moral duties are accordingly enforced by his authority. Thus, children are required to obey their parents, because it is well pleasing unto him; and servants are to do their master's business, as a service done to him, knowing that of the Lord Christ they shall receive the reward of the inheritance. Col. iii. 20, 23, 24. It is true, that even the moral commandments of the law, as delivered to Israel, had in certain instances a respect to their peculiar circumstances, and that obedience is often enforced by a reference to their redemption from the bondage of Egypt, and by promises of their being continued and made to prosper in the land of Canaan,

But these special modifications and motives, do not in the least affect the moral and unchangeable nature of the principles on which rested the substance of the precepts in question. The former teach us to bring home the great rules of morality to our own business and bosoms ; and the latter held a place in the Jewish economy, similar to that which the peculiar motives of the Gospel hold in the Christian dispensation ; for the motives to obedience always correspond with the nature of the dispensation under which men are placed. Thus, though Christians have not been redeemed literally from Egyptian bondage, they have been blessed with a spiritual redemption, of which the former was a figure, and on this ground, obedience to the law is enforced. Rom. xii. 1 ; 1 Peter, i. 17—19 ; Luke, i. 68—75.

The Saviour sums up the requirements of the law, in love to God, and love to our neighbour. With regard to the first of these, the principle proceeded on is, that God be loved according to the character in which he is revealed at the time ; it follows then, that the great commandment of the law requires that our love be particularly fixed on his glory, as revealed in the Gospel. And with regard to the second, we are taught that the love required towards our neighbour, is to extend to all men, in as far as we have it in our power to promote their happiness, not excepting, even the bitterest of enemies. And what Jesus enjoins, he himself exemplified. What love to God did he display, when from zeal for his glory, and from regard to the honour of his law, he became obedient unto death, even the death of the cross ! And what love to man did he also manifest ! Witness his life of unwearied kindness

towards his persecutors, and his prayers for them in the agonies of death. What but the salvation of sinners occupied his heart, even when enduring the horrors of the curse? Nothing in us can account for his love. We were in principle and character every way opposite to him. There was every thing to cause him to turn from us with abhorrence and contempt. But even when he saw us in our blood, his time was a time of love. Truly this is love that passeth knowledge. There is a grandeur and an evercoming loveliness about it, which is altogether divine. The heart is attracted to the Saviour by the power of this love, and to the character of God as thus manifested; and thus too, is it opened to combine in our affection the whole family of mankind.

On this second commandment he has grafted, what in certain respects, is a new commandment, namely, that his Disciples should love one another, as he himself hath loved them. John, xiii. 33. We owe the love of *benevolence* to all men, whatever be their character; but the objects of this special love are the Disciples of Christ only; it includes complacency in their character as such. It regards them as persons in whom dwells his truth, who bear his image, and who are the adopted and regenerated children of God. 2 John, verses 2 and 3; Matth. xxv. 36—40; 1 John, v. 1. The love of Christ to his people, and not merely our love to ourselves, as was stated in the ancient law, is the standard by which their love to each other must be regulated; and as His love is unparalleled, the commandment may therefore be called new.

Now, in calling us to the exercise of love to God and

love to man, the Redeemer calls us to happiness ; for God is love, and “ he that dwelleth in love, dwelleth in God, and God in him.” 1 John, iv. 16. What will Heaven be, but the enjoyment of the love of God, and the exercise of love to him, and to each other for his sake? The whole commandments of Christ are opposed to the corrupt principles and ways of men. They call for the exercise of self-denial, and for the maintenance of patience in the midst of persecution, because of nonconformity to the maxims and pursuits of this sinful world.

As under the law, special ordinances were appointed for the service of God ; so under the Christian economy, ordinances adapted to its nature are instituted for the same object. There are two symbolical appointments designed to represent the blessings of redemption, and to illustrate its truths. Baptism, the first of these, is a sign of those truths which constitute the first principles of the doctrine of Christ, and is therefore, connected with the preaching of the Gospel. Matth. xxviii. 19. It is in particular, a figure of the washing away of sin, and is a token of the depravity of human nature, and of the necessity of the purifying influence of the blood and spirit of Christ to fit for the kingdom of Heaven. Acts, xxii. 16 ; 1 Peter, iii. 21. It goes before admission to fellowship with any particular church, and regards the administrator of it merely as a herald of the Gospel. Being a sign of the saving truth, it is to be administered to all who are ready to submit to that truth, and to all respecting whom there is a moral certainty, that they will be taught it. Acts. xvi. 15, 33 ; 1 Cor. i. 16. And since, as we have seen, the

promise of God warrants the hope, that parental fidelity will, more or less, be ultimately successful ; this institution is of use as a means of instruction by signs. It serves to assist not only public teachers, but also parents in their teaching, and those who are taught, in the understanding of that in which they are instructed. And being like the ancient initiatory rite which it has succeeded. Col. ii. 11, 12 ; a sign of the general truth, that salvation is to be obtained only through faith in Christ, and a token of that purification of the heart which is necessary to the enjoyment of the blessing ; and being like it also, a rite in which the subjects are passive, it is like it applied to them as matter for future contemplation. Circumcision being a token, that the Messiah should descend from the loins of Abraham, was set aside after his appearance, and a rite was appointed in its place ; which, while equally expressive as the former of the blessings of redemption, is also a sign that the Messiah has come, has finished his work, and entered into his glory, as the symbol of the outpouring of the Holy Spirit denotes. It has respect then, like the former, to future instruction, and is a means of aiding in it. And thus it is connected with the extension of the kingdom of Christ by means of the Gospel. But the Lord's supper, on the other hand, is designed for the fellowship of Christians as associated together. In the observance of it they meet together at the table of their common Lord, and hold fellowship with each other as members of his body, and as a visible representation of the general assembly and church of the first-born, whose names are written in Heaven. It is, of course, a social ordinance, and is designed for

the nourishment and edification of those who have been joined to the Lord. There is, therefore, a considerable difference between it and the former institution.

The Christian law also contains commandments for the regulation of the Churches of Christ in their associated capacity, as societies united together by the faith and the love of the truth ; for the promotion of their own holiness and comfort, for the spread of the Gospel in the earth, and for the advancement of the glory of God. Acts, ii. 42 ; xx. 7 ; Ephes. iv. 1—16 ; 1 Tim. iii. 1—15 ; Heb. iii. 12, 13 ; x. 25 ; Matth. xviii. 15—18 ; 1 Cor. v. 6—13. And the observance of those injunctions is but carrying into exercise the great principle of holy love ; for what is Christian fellowship, but godliness ramified ? The institutions of Christ are not a body of ceremonies ; but means to an end, namely, practical piety.

In conclusion, then, it appears, that though the particular *ministration* of the law, connected with the character of Moses, is now set aside ; yet its moral principles never can, and even what was typical and temporary in his law, has but given place to its spirit ; for all Christians possess the spiritual meaning of its types. We have seen, that its spirit, as distinguished from the letter, is its meaning and its grand object. Now, Christians are freed from ceremonial observances, not that they may live as they incline ; but that they may worship the Father in the spirit of the ancient letter, and in the truth of the ancient shadows. They accordingly come to God through Jesus, as their great high priest ; they plead his sacrifice, and rest upon it ; and they offer up spiritual sacrifices, as a holy priesthood. And

connected with this, is that moral holiness of principle and character, of which the separating rites and the various ablutions of the law were the appointed symbols. When Jesus is denominated the spirit of the ancient dispensation, the reference is not merely to his work abstractly considered ; but also to its legal result in the justification of his people, and to its moral effect in their actual renovation. In reference to the former, the Apostle calls the service in which he was engaged, “the ministration of righteousness ;” and in reference to the latter, he denominates Christians, “the epistle of Christ written, not on tables of stone,” as was the law, considered as given by Moses ;” but in fleshly tables of the heart.” 2 Cor. iii. 3, 9. And the gift of the Holy Ghost, as proceeding from the Saviour to effect this moral change, was the thing signified by certain of the Jewish purifications. Ezek. xxxvi. 25, 26. But he is given, that he may cause the redeemed to walk in the statutes, and to keep the judgments of God. verse 27. His influence *excites* to obedience ; but it is not the *rule* of it. That to which he inclines us, was antecedently our duty. “He leadeth us in the way that we should go.” He implants the love of God in the heart, and thus writes his law in it ; but the revealed will of God must be the rule of obedience. He enlightens the mind to discern that will, and by the influence of love, he inclines the heart to obey it ; but it is in actually doing it that obedience consists, and that love is exercised and expressed ; for “This is the love of God, that we keep his commandments.” 1 John, v. 3.

SECTION II.

OF THE ADMINISTRATION OF THE CHRISTIAN
ECONOMY.

THE covenant of God, considered as consisting of gracious promises, is fulfilled only in the genuine people of God ; and considered as a gracious constitution of things, founded upon and illustrative of these promises ; it is connected with the actual dominion of the Saviour in their minds. But it evidently supposes the previous existence, and the constant obligation of the laws of God ; for the great promise of it is, that his laws shall be written in their hearts. Independently of the covenant, then, the laws of God are binding on its subjects ; and of course, they are binding on all men. And in connexion with the covenant of God, an administration is established, in the exercise of which, the whole of its blessings and privileges are exhibited to the world at large, as the gift of God to all who believe. And they are thus exhibited for the purpose of inducing sinners to embrace the Gospel, the reception of which is enforced upon all by the divine commandment. It follows, then, that a foundation has been laid for the exercise of sovereign goodness towards all men in the objective discoveries of the Gospel, and for the exercise of rule over all of them. What is the

preaching of the Gospel, but an exhibition of the ground on which the promises are made? And what is the commandment which accompanies the proclamation of it, but the exercise of moral government, in requiring the reception of that truth through the great things revealed in which, the promises can alone be fulfilled? Hence, the wicked and the unrighteous, who are spending their money for that which is not bread, and their labour for that which cannot satisfy, are besought to come to the waters of life, that their thirst for happiness may be satisfied; and the declaration of God to them is: "Incline your ear, and come unto me; hear, and your soul shall live. And I will make with you an everlasting *covenant*, even the sure mercies of David." And what is this, but a proclamation to the world at large, that whosoever cometh to the Saviour that he may have life, shall obtain an interest in all the blessings of the everlasting covenant; the promises of which are all yea, and Amen, through Christ? Acts, xiii. 34; 2 Cor. i. 20. We read, too, of the sons of the stranger taking hold of God's *covenant*. Isaiah, lvi. 4—7; and what is this, but embracing the Gospel of peace in which the blood of the covenant is exhibited, as a foundation for the hope of sinners of every class and character, and in which all the blessings obtained by that blood, and revealed in the promises which have been confirmed by it, are declared to be the gift of God to every one that believeth?

To the Saviour it was said by his Father, I will give thee for a covenant of the people, for a light to the nations. Isaiah, xlii. 6, and xlix. 8. Now, the expression here rendered, "I will give," signifies, I will

set, or constitute ; and it has already been seen, that the same name which is given to the purifying sacrifice, which was cut off for the purpose of confirming a covenant, is given to the covenant confirmed by it. Now, on the same principle, the term which signifies a covenant is here given to Christ, considered both as the appointed purifier through whose atonement the covenant is confirmed, and as the constituted administrator of the promises, and of the gracious constitution, which form the covenant that is thus ratified. To him, in connexion with the latter view of his character, is committed the government of all flesh. John, xvii. 2. And hence, the appellation : “ The kingdom of Heaven ” is given to his reign in general, as including not only his spiritual kingdom, strictly so called, but also his Church, *as it appears on earth*, and even the world itself. In the parable of the pounds, we accordingly read, not only of faithful servants who were approved of their Lord, but also of an unfaithful servant, who, while he professed to submit to him, failed to improve the trust that was committed to him ; and even of avowed enemies who were treated as rebels against their rightful king. Luke, xix. 11—27. In this view, his kingdom includes the tares, as well as the wheat. Matth. xiii. 24—30.

The administration of the economy of mercy and forbearance, is connected with the preaching of the Gospel, as “ good tidings of great joy to all people.” This extensive administration with which he is entrusted, rests upon the *intrinsic sufficiency* of his righteousness, for the salvation of the whole human race, were the whole of them to believe in him. On this ground

it is, that the particularity of redemption has been said to consist in "the sovereign pleasure of God, with regard to its application." All that I mean by this statement is, that "this righteousness is fully adequate to the salvation of the whole human family;" and that, "why it is not applied to all, is a query that can be solved by the will and wisdom of *Him* only, who will have mercy on whom he will have mercy." *a* Never ought we to speak as if a kind of proportion were made between the measure of his sufferings and the exact number of those who shall eventually enjoy the benefit of his death. "An atonement of infinite value and efficacy became necessary, not from the number and aggravation of offences; but from their malignant nature, and from the dignity of the glorious being against whom sin is committed." *b* "There is an obvious and important difference between the sufficiency of any remedy and its efficiency. The former arises from the nature of the remedy itself,—the latter depends on its being applied." *c* "Nothing less could have sufficed for the redemption of any one of them, than a fulfilling of the whole precept, and a bearing of the whole penalty of the violated law; nor could any thing *more*, in the nature of the case, have been required for the redemption of all sinners." *d* "The intrinsic sufficiency of our Lord lies in this: That his atonement and righteousness are in themselves of a justice, satisfying, and law magnifying nature; containing the utmost of

a Sermons by Ministers of the General Associate Synod, Vol. I. Sermon VIII. page 191.

b Ditto, page 191.

c Wardlaw on the Socinian Controversy, page 213.

d Colquhoun on the Covenant of Grace, page 267.

what law and justice can require, in order to the justification and salvation of mankind, sinners as such, who are warranted to betake themselves thereto by faith,—being a ground of sufficient validity and extent for the most free and extensive call of the Gospel to sinners of mankind.” *a* Since the same all perfect obedience unto death was requisite, whether few or many be actually saved ; it follows, that if this be yielded, it is in itself equally adapted to save a world, as an individual, provided the world believed in it.

“The *extent* of Christ’s administration of the covenant to sinners indefinitely, is founded on the intrinsic sufficiency of his obedience and death ; for the salvation even of all the human race.” *b* “Unto you, O *men*, I call ; and my voice is to the sons of *men*,” is accordingly the language of mercy. Prov. viii. 4 ; which proceeds on the principle, that the Gospel is designed for men as such. And hence, it is addressed to the world in a manner, which shows, that it is perfectly adapted to the state of them all. It, for instance, addresses mankind as unrighteous and ungodly, as sinners and enemies, as dead in trespasses and sins ; because sunk in guilt, and under the dominion of evil dispositions,—as wretched, and labouring for happiness,—as seeking enjoyment where it cannot be had, and averse to the holy and spiritual, the enriching, and the satisfying truths and blessings of the economy of mercy. Now, these are the moral characters, not only of those

a Gib’s Sacred Contemplations, page 336, 337 ; Pelhill on the Divine Will, with a Recommendatory Preface, by Dr. Owen, page 282, &c.

b Colquhoun on the Covenant of Grace, page 286.

who are actually saved through the Spirit of grace, but of all mankind ; and in the message of reconciliation, men are described by their necessities, and they are invited to partake of that which meets those common wants, with blessings completely suited to their case, and perfectly free for their use. The brazen serpent in the wilderness, was the ordinance of God for healing to the whole camp of Israel, every one having by divine appointment an equal call to look to it, and an equal warrant to expect a cure on doing so. The same ground of encouragement was objectively exhibited to all, whether every one improved it or not. In the same manner, the cities of refuge were the common privilege of all ; for every manslayer had the freest access to them, and was called to make use of them for protection. Now, in reference to the former of these, we are told, that Christ should be lifted up, that whosoever believeth in him should not perish, but have eternal life. And in reference to the latter : He is called “the hope set before us.” There is, therefore, a parallel between Him and these appointments, inasmuch, as all are divinely authorized and encouraged to come to him. And “hence, Christ is called the Saviour of the world, and his salvation is called the common salvation.” *a* The Gospel feast, is a feast made to *all* people, though many refuse to taste of it. If the redemption of Christ were insufficient for all of them, it could not be said, as it is, to every one, “come, for all things are ready.” The invitations of the Gospel most decidedly prove, that there is an intrinsic sufficiency in

a Boston on the Covenant of Grace, Head IV. Part II.

the death of Christ, beyond what is actually accomplished by it. Were it otherwise, then, a great part of mankind would be found at last to have been called to believe what was untrue, and invited to partake of that which had no existence ; since in that case, many of the human race were in the same condition with fallen angels. Were any excepted in the proclamation of mercy, then, it could not be the sin of such not to believe, or trust in the Saviour : for it cannot be a crime, not to do what a man has no warrant to do. But the Scriptures invariably represent every unbeliever of the Gospel as condemned, on the particular ground that he has not believed in the Redeemer. John, iii. 18, 36. Were it otherwise, then, none could believe in Christ till made acquainted with the gracious purposes of God in regard to them, which were utterly inconsistent with the arrangements of the plan of redemption. No sinner to whom the Gospel is known, shall perish for want of a Saviour. *a* “ If any perished by the biting of the fiery serpent, it was not for want of a remedy in *God's institution* ; but from wilfulness in themselves. The antitype answers to the type, and wants no more a sufficiency to procure spiritual good, than that to effect a cure of the body.” *b* “ This is the bread,” says Christ, “ which cometh down from Heaven, that a man, or rather, that *any man* may eat thereof, and not die ;” for the same expression is so rendered in the next verse : “ I am the living bread which came down

a Boston on the Covenant of Grace, Head IV. Part II ; Co'quhoun on ditto, page 286, 288—295 ; Calvin on Matthew, xxvi. 28.

b Charnock's Discourse on the Acceptableness of Christ's death. See his Works, Vol. II. page 564, 178, 212, 219.

from Heaven. If *any man* eat of this bread, he shall live for ever." John, vi. 50, 51.

When the Scriptures oppose salvation by faith, to salvation by works, they proceed upon the principle, that there is a specific difference between the belief of a truth and the doing of a deed. The ground of the opposition is not only, that because faith is the gift of God, therefore, salvation by it, is salvation by grace; for it might as well be argued, that because the influence which produces holiness, is the gift of God, therefore, salvation by holiness, were salvation in salvation by grace. It is indeed an important truth, that faith is the fruit of divine influence, and this fact is certainly an additional and a very great proof, that salvation is of grace; but this is not the only ground of the argument, when faith and works are opposed to each other in the matter of acceptance with God. Salvation is of faith, that it might be of grace; because it is thus connected with a medium, which in itself, as well as in its origin, is illustrative of the freeness and richness of the grace of Heaven. That influence which is followed by the faith of the Gospel is matter of pure favour, and by no means a debt. Accordingly, every subject of it is convinced of having sinned in not believing the Gospel before. John, xvi. 8, 9. There is a positive influence employed on their minds, by which, in pursuance of his special purpose, they are brought to be the willing subjects of the Saviour; but this can have no casual connexion with the disobedience of unbelievers. No positive influence is employed by God to lead them to rebel. Sinners act as freely and as really bring upon themselves the consequences of their guilt, as if there

were no special interposition for the salvation of any, and as if those who shall eventually be saved, were like themselves, eventually to perish. None are justified as elect,—but as sinners of mankind, betaking themselves to the atonement of Christ by faith, as all of them are called to do, wherever the Gospel comes.—In the case of a sinner's justification, law and justice have no respect to the eternal counsels of God, or to the particular objective distinction or intention of the righteousness of Christ; but have respect only to its propitiatory nature, and to its intrinsic sufficiency for all who trust in it,—and the ground of faith in the atonement, does not lie in any particular objective intention with which it was made; but in its glorious all-sufficiency, and in the general and free invitations to all, to come and to rest on it their whole hopes of acceptance and eternal life. ^a Not that any individual is the first moving cause of his own salvation; but that none are necessitated to embrace error and sin, and so to sink into perdition. The way of salvation is open to them, and they are invited and encouraged to “take of the water of life freely.” In accordance with this, the Saviour after saying, “All that the father giveth me shall come to me;” adds, “and him that cometh to me, I will in no wise cast out.” John, vi. 37. Whoever, therefore, perish, do so, not because they are, in any respect, debarred from Christ or repulsed in their applications to him, or left under any necessity of perishing; but because they trifle with, or reject the great salvation; and in doing so, they act from the sinful dispositions of their hearts,

^a Gib'Sac red Contemplations, page, 343 345.

and not under any positive influence whatsoever from above. It has seemed meet to God, to gather in those who are eventually saved, in connexion with a dispensation which exhibits to men in general, an adequate foundation on which to rest, in the hope of receiving the blessings of redemption; and which makes it manifest, that the final condemnation of sinners is entirely of themselves. The Almighty thus appears, at once, as a moral governor and a sovereign benefactor; the work of Christ being a proper ground for the display of both characters.

The necessity of special divine influence to induce a sinner to embrace the Gospel, arises from the depravity of his heart, and is therefore, a most humbling consideration. It is, accordingly, always introduced in order to impress with a sense of guilt, and to show the entire dependence of the sinner on the sovereign mercy of Heaven,—to deepen a sense of responsibility and unworthiness,—to produce a feeling of helplessness, and a conviction that this helplessness, instead of being an excuse, is the direct result of his wickedness,—and thus to excite him to cast himself into the arms of sovereign mercy, and to implore forgiveness and every blessing as a condemned and perishing sinner. Such a prayer offered in the name of Christ, will certainly be heard. The Holy Spirit is promised to all who thus ask him. Let a sinner but thus feel his true situation, and he will derive encouragement at once from the atonement of Christ, and from the promised aid of the Spirit. Hence, the Scriptures when addressing “the simple ones who love sim-

plicity," and even "the scorers who delight in scorning," and when endeavouring to impress them with a sense of guilt and of the grossest infatuation, calls upon them in these terms: "Turn ye at my reproof: Behold I will pour out my Spirit; I will make known my words unto you." Prov. i. 23. Here the helplessness and the depravity of sinners is met by a solemn assurance, that on coming to him in the name of his Son, the God whom they have sinned against, is ready of his own wish and abundant mercy, not only to forgive their sins, but to pour out upon them the influences of his Spirit, to supply their necessities as fallen and depraved creatures. And this very revelation forms a part of the present dispensation, considered as an economy of sovereign goodness; because it points us to the proper source of all that we need. In a word, all good is from God, and all evil is from the creature. James, i. 13—18. It will be found in the final day of retribution, that every sinner who is saved, will ascribe the undivided glory to the rich, sovereign, and efficacious grace of God; and that every one of the condemned will feel and be constrained by his convictions to acknowledge, that the ground of his condemnation is his own wilful rebellion.

As the administrator of the blessings of the covenant, the Saviour is given to open the eyes of the blind, and to liberate from spiritual bondage. Isaiah, xlii. 6, 7. By the influence of his gracious spirit, the mind of the sinner is enlightened to perceive his guilt and his danger; and also the import, suitableness, and freeness of the

Gospel ; and he is induced by the most rational means, to abandon all his false grounds of confidence, and to betake himself to the atonement, as his only refuge. And finding peace, consolation, and joy in the words of eternal life, his heart becomes set from conviction, and love, and gratitude, on faithful obedience to his Lord, and on the constant enjoyment of his fellowship. And whatever obstructs these, or comes in competition with them, he tramples on with contempt, and even rejects with abhorrence ! Such is the import of the parabolical descriptions of the character of his genuine disciples, given by the Saviour, under the figures of a man finding treasure hidden in a field ; and of a merchant who found one pearl of great price, for which they part with all that they have. *Matth. xiii. 44—46.*

It is thus that sinners are brought “into the bond of the covenant,” and introduced into that kingdom which is not of this world. It is a kingdom which in its nature is spiritual ; and it consists of all who are united to the Saviour, whether in Heaven, or on earth, being that great family which is named of the God and Father of our Lord Jesus Christ. *Ephes. iii. 14, 15.* This is the one body of which Christ is the head, and which is animated by his Holy Spirit. *Ephes. iv. 4.* It was typified by the ancient kingdom of Israel, considered as a people descended from one root, separated from the nations, and dedicated to God ; and as a Church assembling at the typical sanctuary ; for like it, it has but one seat of worship, the heavenly temple, and but one altar, priest and sacrifice. *Heb. ix. 11, 12, 24 ; x. 12, 19—21 ; xii. 22, 23, and xiii. 10.*

It claims our attention, that the Apostle thus characterizes the dominion of Christ : “ The kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.” Rom. xiv. 17. The separation of Christians from the world is, not merely of an external nature, like that which was effected between the Israelites and the nations, by the distinction of meats appointed by the law. It is a separation which arises from a difference in taste and disposition, in the habitual inclination, and the ruling passion, or the governing principle of the heart. Under the law, the mere external separation of Israel was of use ; because they were to be preserved a distinct people, for the sake of the Messiah who was to descend from them, though even then, this could be of no use to the individual, if the rites of the law were not connected with that spiritual character which must distinguish the people of God under every dispensation. But now that Christ is come, mere external distinctions of the kind in question are of no service. Christians though of the same nation with the ungodly, and even residing with them in the same family, may maintain that separation, as to spirit and deportment, which it is the great object of the Gospel to effect. It is for them to distinguish themselves by that high toned integrity, that spirit of kindness and love, and that heavenly happiness, which become the subjects of that king whose dominion appears in righteousness, and peace, and joy in the Holy Ghost. “ For he, that in these things *serveth* Christ, is acceptable to God, and approved of men.” Verse 18. The last of them is connected

with the two former ; for they who are joyful in God will be devoted to righteousness, and will breathe a spirit of peace and good will toward men.—And being happy in things spiritual and divine, they will not need to repair to the vanities of the world in quest of enjoyment, and so will not be conformed to its maxims and pursuits. And thus that separation from it, which it is the design of the Gospel to effect, will be the result, not of constraint, but of choice.

The Apostle, in what he here says respecting meat and drink, is not to be understood, as opposing external institutions ; for he has elsewhere, most strikingly enjoined the observance of the ordinances of Christ. 1 Cor. xi. 2, 23—34 ; Heb. x. 25. He is merely showing what is the great distinction betwixt that external separation which was effected by the law of Moses, and that separation, as to principle and character, which is to distinguish Christians from the world, and to effect which, is the grand object of all heavenly truth, and of every Christian institution.

In the administration of the covenant of peace, the Redeemer guides the many sons of God to the heavenly glory. When sinners are brought to believe in the atonement, and thus have their consciences sprinkled with his blood, the offended Judge passes over them, as he passed over the houses of the Israelites on the passover night. And as the Israelites, when thus freed from vengeance, took their journey towards Canaan ; so all who believe in Christ, are freed from a bondage worse than Egyptian,—they give up with this world as a portion, and they commence a pilgrimage to the

celestial country. The Saviour gives them, as he did to Israel, laws and institutions by which to conduct themselves: And by his gracious blessing, the ordinances of the Gospel become the means of strengthening them for their journey, and of accelerating their progress. He guides them through the wilderness of this world by his word and spirit, as the people of Israel were directed by the pillar of fire and cloud. As the Israelites had no permanent dwelling place till they reached Canaan; so Christians are but pilgrims and strangers on earth, and are taught to look upon themselves, as citizens of the heavenly city.

“There has one object been disclosed on earth, that might commend the place; but now ’tis gone:

Jesus is with the Father, and demands his members to be there.”

The Israelites were exposed to many wants and dangers in that “great and terrible wilderness,” through which they journeyed; and Christians feel that this world is indeed “a dry and a thirsty land,” and a land full of enemies and trials. But as the former were supplied with manna from Heaven, and with water from the smitten rock, and finally triumphed over all their foes; so the latter are nourished by that life-giving bread, of which the manna was a figure, and with the living water which is given by the Saviour; and they are made more than conquerors over all their spiritual enemies. 1 Cor. x. 3, 4; John, iv. 13, 14; vi. 51; Rom. viii. 35—39. When an Israelite was wounded by a fiery serpent, he was cured on looking to the brazen serpent on the uplifted pole; and in like manner, when the wounded sinner obeys the

voice which says : “ Look unto me, and be ye saved, all ye ends of the earth ; for I am God, and there is none else ;” “ he is healed by the stripes” of him who was lifted up on the cross, that whosoever believeth in him should not perish, but have eternal life. Num. xxi. 7—9 ; John, iii. 14, 15 ; Isaiah, xlv. 22, and liii. 5. On the elevated pole, the stung Israelites saw their enemy, as it were, dead ; and on the Cross, we see “ the prince of this world cast out ;” for there the Redeemer “ spoiled principalities and powers,” and gloriously triumphed over them. John, xii. 31—33 ; Col. ii. 15.

As the Israelites were gradually conducted to the land of promise, and were long proved by a series of various and often afflictive providences, in order to make known what was in their hearts, that they might be humbled ; and in other respects, meetened for the good which was prepared for them in their latter end, or their after state ; so Christians are gradually meetened for the celestial inheritance, by means of a train of circumstances corresponding with their particular character and situation, and with the place which they are destined to occupy in the world to come. Deut. viii. 5, 16.

The life of the Israelites was a life of faith. “ By faith they passed through the Red Sea.” And as their course was begun ; so it was continued by faith. They had to live by faith, even as to their daily support in the wilderness. No stock was given them. The manna gathered to day, would not serve for to-morrow. And in like manner, the Christian life is begun, and continued by faith. Every day we need to go to that

same fountain of grace to which we had recourse at first. The great object of the Gospel is to produce and to cherish that spirit of holy and childlike confidence, which leads to repose on the word of our God, —to feel our constant dependence on him,—to delight in having no will of our own, and to cast on him the whole of our cares.

By faith, too, was the course of the Israelites terminated; for as in leaving Egypt, they passed through the Red Sea; so their entrance into Canaan was by passing through Jordan. The ark of the covenant went before them; and no sooner had the feet of the priests who carried it touched the brim of the water, than the overflowing flood was divided, and a dry path was provided for the people. And the ark, with the priests, remained in the bed of the river, till all the congregation had passed clean over. Joshua, iii. 5—17. Now, between us and the celestial country there runs the river of death: But it is our unspeakable comfort, that the captain of salvation will be found in the passage betwixt Earth and Heaven, as long as there shall be any of his people to pass that way. When we pass through the waters he will be with us,—he will kindly divide the current, and afford us a dry and a safe passage. It is by faith, then, that our Christian course in the wilderness is terminated. Our eye must fix on our forerunner, who for us entered this river when the current was strong and rapid, when deep called unto deep, and when the flood was swelled to a tremendous height. “And surely in the floods of great waters, they shall not come nigh unto us.”

The Israelites were at last brought into the land of

Canaan by the ministry of Joshua. This honour was given to him ; because as the law cannot introduce the Church to Heaven, it was necessary to the completion of the typical system, that the lawgiver should not introduce the people to the emblem of that inheritance. The death of Moses, then, was at once, a correction for his fault at the water of Meribah, and a token that his law could make nothing perfect. In Joshua, whose name is the same with Jesus, Heb. iv. 8, we have a figure of the great captain of salvation, who not only receives the departed spirits of his people ; but will at last conduct their whole persons into the celestial inheritance. The law came by Moses, but grace and truth came by Jesus Christ. He it is who gives to eat of the tree of life which is in the midst of the paradise of God ; who there gives a crown of life, and to eat of the hidden manna ; who exalts to dominion and glory, clothes the conqueror in white raiment, makes him a pillar in the temple of God, and gives him to sit with himself on his throne. Rev. ii. 7, 10, 17, 26 ; iii. 5, 12, 21. And surely it must add to the sweetness of the blessing, and greatly heighten our joy in its reception, that it is bestowed by him, who for us bled and died, and who for us now liveth and reigneth.

Thus, when connected with the character of Christ, and the hope of his people, the study of the commencement, progress and termination of the journey of Israel through the wilderness, is exceedingly interesting and edifying. In the view of death, the close of their wanderings particularly interests the heart. The prospect of Canaan, while nothing but Jordan intervened, must have deeply affected them.

Methinks I stand upon the rock
 Where Balaam stood, and wond'ring look
 Upon the scene below :
 The tents of Jacob goodly seem ;
 The people happy I esteem
 Whom God has favoured so.

Their toils have almost reach'd a close,
 And soon they're destin'd to repose,
 Within the promis'd land ;
 Ev'n now its rising hills are seen,
 Enrich'd with everlasting green,
 Where soon their feet shall stand.

In glory there the King appears,
 He wipes away his people's tears,
 And makes their sorrows cease :
 From toil and strife there they repose,
 And dwell secure from all their foes,
 In everlasting peace.

Fair emblem of a better rest,
 Of which believers are possest,
 Beyond material space !
 Methinks I see the heav'nly shore,
 Where sin and sorrow are no more,
 And long to reach the place.

Nor shall I always absent be
 From him my soul desires to see,
 Within the realms of light :
 Ere long my Lord will rend the veil,
 And not a cloud shall then conceal
 His glory from my sight.

Sweet hope ! it makes the coward brave,
 It makes a freeman of the slave,
 And bids the sluggard rise ;
 It lifts a worm of earth on high,
 Provides him wings, and makes him fly
 To mansions in the skies. — *Kelly.*

How delightful to pass the boundaries of this vain and evil world, and to enlarge our views with the contemplation of future glory ! What a noble inheritance presents itself ! There dwells “the king in his beauty,” even he who was once a man of sorrows, and “whose visage was more marred than any man ;” but who is now arrayed in all the splendour of the celestial temple. There his redeeming love is the very element of life and of blessedness. And how extensive is the heavenly Canaan ; it is, indeed, a land which extends a “very far off.” But great as it is, the believer is called to “arise and to walk throughout it, in the length of it, and in the breadth of it ;” for the promise of his God and Father is, “I will give it unto thee.” “What is a land flowing with milk and honey, the glory of Israel’s portion, compared with a country where there are rivers of pleasures, and joys for evermore ? Here no sorrow can embitter, no enemies interrupt, no lapse of time exhaust the joy of its blest inhabitants. Here is an eternal Sabbath, an uninterrupted state of repose.”—“Ah ! what are now the little busy scenes of earth, that perplex the mind, and engross so much time and thought ? Or what the gilded trifles of the world, riches, honours, and pleasures ? They all die away and disappear, absorbed in this delightful prospect, as stars that vanish before the mid-day sun.” “What a Heaven will it be to be holy, as God is holy, —to enjoy the presence of Christ, and his people,—to unite with the whole hosts of the celestial kingdom in its exalted worship, and to have the closest fellowship with God, as our own God and Father ! Truly this is a Heaven worth dying for !

Now, unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

FINIS.

DUNDEE :
Printed by J. Chalmers.

